HERITAGE ROOM



# ADVENT HERALD.

*Luke* 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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BY J. V. HIMES.

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## Shall Man Contend with God?

In God's sight no man is just;
Man is nought but feeble dust;
Full of folly, full of sin,
Frail alike, without, within;
Saved from danger every hour—
Held by God's almighty power.

He, all-powerful and all-wise,
Sends the sun across the skies;
And Nature, wakened from the night,
Re-saddens in the morning light
Greener grows the verdant plain,
More round and full the ripening grain;
While flowers, on hill-side, wood, and dell,
God's o'erflowing goodness tell.

And when the day returns to night,
He bids the moon resume her light;
Bids the heavens drop down with dew,
Re-clothing earth in beauty new;
Hushes the hum of busy day,
And calming earthly care away,
Calleth the weary hear to rest
On Nature's ever peaceful breast.

Who shall dare his power resist?
He holds the winds within his fist!
Spanning both the sea and land,
He grasps the tempests in His hand!
The flood—the pestilence—the fire—
At His word advance, retire!
Man is but a feeble clod,
Shall he dare contend with God?

## Chardon Street Lectures. No. 7.

BY J. V. HIMES.

SPECIAL RESURRECTION—THE SEED OF ABRAHAM.

IN our last lecture, we endeavored to prove that the Gospel is merely a re-publication of the original promise to Abraham; that the hope of the Gospel, is the hope of the fulfilment of that promise; that heaven, as a future location of resurrected saints, the new earth, and the land deeded to Abraham and his seed, have the same meaning. To locate heaven, is to fix the location of the promised possession. We stated, that the first resurrection is a primary element of that promise. Our present discourse will be designed to show that the seed of Abraham—those who are Christ's—come into the possession of that land by a special resurrection. Does the Bible teach that there is a special resurrection for the righteous? a resurrection in which the wicked have no part? What is the design of this resurrection? These questions we purpose to answer.

I. *Have the righteous—the seed of Abraham—a special resurrection?*

*Special Resurrection for the Seed of Abraham.*—"Others were tortured, not accepting deliverance, that they might obtain a better resurrection."—Heb. 11:35.

I purpose to prove the following propositions, viz.:—

1. There is a distinct resurrection for the righteous dead.

2. The resurrection of the righteous is previous to that of the wicked.

3. Peculiar privileges belong to the resurrection of the righteous.

Have the righteous dead a distinct resurrection? In proof of it, I shall introduce the following testimony: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good (at) unto the resurrection of life: and they that have done *evil*, unto the resurrection of *damnation*."—John 28:29. This is parallel with Dan. 12:2: "And many (the multitude) of them that sleep in the dust of the earth shall awake: some to everlasting life, and some to shame, and everlasting contempt." The coming forth of the literal dead is here brought to view, as appears from the *time* specified, and the *terms* used. It is when the voice of the Son of God is heard, which is at the resurrection of the righteous dead.—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first."—1 Thess. 4:16. It is when Michael stands up, or Christ begins his triumphant reign, which reign we learn from Dan. 11 was future in 1798. It is a literal coming forth out of the earth. The terms "graves," "dust of the earth," are too specific to allow a figurative interpretation. It would do violence to the context. The passage in Daniel shows the time *when* the dead come forth, under the reign of Michael, or Christ: the passage from John proves that they come forth in two distinct classes, at two distinct resurrections. We are taught in John "that the graves hold the bodies of two distinct classes, good-doers, and evil-doers. 2d. That at the call of the Son of God both classes are surrendered. 3d. That the class of good-doers come forth at the *life* resurrection, so named from the reward bestowed, *eternal life*. 4th. The class of evil-doers come forth at the *damnation* resurrection, so called from the punishment inflicted, *eternal damnation*. To deny the existence of the second class and its destiny, is to deny the existence of the first class and its destiny, and to make man's immortality a mere fable.

Having noticed two passages, which present the doctrine of two distinct resurrections, I shall adduce further testimony in favor of the truth of the distinct resurrection of the righteous. "And this is the will of him that sent me, that every one which *seeth* the Son, and *believeth* on him, may have everlasting life: and I will *raise* him up at the *last day*. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." Does not the Saviour here teach the doctrine of a partial resurrection at the *last day*? and that certain *qualifications* are necessary to attain to that resurrection? He had before taught that *all* would come forth from their graves in two general divisions, or classes—good, and evil-doers. He now drops the second class, and shows who shall enjoy the privileges of the first class, viz.: "every one that seeth the Son, and believeth on him."—Those whom the Father draweth. They that eat his flesh, and drink his blood. "If by any means I might attain unto the resurrection of the dead."—Phil. 3:11,—ει πως καταντησω εις εξαναστιν νεκρων. "That anyhow I may arrive at the resurrection from the dead."—*Ib.—McKnight*. This cannot refer to conversion, for Paul had been converted, and was not, therefore, anxiously seeking what he had already obtained. Nor can it refer to the resurrection of all the dead, for the wicked will obtain that without seeking after it. It is something in which there is a very great privilege. The apostle here changes the allusion from that of a voyage to a *race*, and likens himself to one running. The period of natural life is the *race-ground*: fellowship with Christ in his sufferings, and a conformity to his death, the *race*: the Saviour's appearing the *goal*: and an incorruptible body, and a crown of glory, the *prize*. Paul throws the desire of his whole life into the one sentence: "If by any means I may arrive at the resurrection FROM the dead." The passage proves, conclusively, that some of the dead are left behind. The word *from* necessarily implies a remainder. I go from this house—the house is left. I depart from Athens—the town is the remainder. So the resurrection from the dead, without doubt, must leave a remainder.

"For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward, they that are Christ's, at his coming." There were brethren in the Corinthian church who entertained fears in regard to their resurrection.—The apostle hastens to correct this error. He already proves the resurrection of Christ; then bases the hope of their resurrection on that immutable truth; points out the relationship between them and the Saviour; declares that their resurrection is as sure as their death; and states, that, as Christ's resurrection was the first-fruits of the harvest, so the resurrection of all that are Christ's will be the *harvest*. No wicked are addressed in the chapter, and no wicked will have part in this resurrection.—From some expression of the apostle Paul, the Thessalonian brethren cherished the expectation of being alive at the second advent of the Saviour; and began to grieve in view of leaving behind their dead friends. To correct the erroneous impression, Paul pens the following: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Christ *died*, and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not *prevent* them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, the dead in Christ shall rise first. Then we which are *alive* and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:14–17. From the above it is clear, 1st, That at the coming of Christ, the righteous living will have no advantage over the righteous dead, for the "dead in Christ shall rise first." 2d. That so sure as Christ has died and arisen, will he bring the righteous dead with him.—But does our Lord bring with him those which are not his? and if not, this passage cannot refer to the resurrection of all the dead. The two classes which are caught up, and which remain with the Lord, are the living and dead righteous. In Luke 14:14 there is a rule for Christian feasts; where the Saviour presents the same doctrine of the distinct resurrection of the righteous: "But when thou makest a feast call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed *at the resurrection of the just*."—Why called the resurrection of the just? The Sadducees, who denied the resurrection, wishing to put to silence the Saviour, propounded the question: "A certain woman had seven legal husbands: in the resurrection whose wife shall she be?" The Saviour replies: "The children of this world marry, and are given in marriage, but they which shall be accounted *worthy* to obtain that world, and the *resurrection* from the dead, neither marry, nor are given in marriage: neither can they DIE any more: for they are equal unto the angels, are the children of God, being the children of the resurrection." 1st. This resurrection requires a condition—"They that shall be accounted WORTHY." 2d. They all have eternal life, "neither can they die any more." 3d. They are children of the resurrection, as at that time their filliation, or sonship, is made manifest.—Rom. 8:19–22. Paul, addressing the Corinthian brethren, says: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. Here the righteous dead are only intended—they alone are spoken of.—"And he shall send his angels with a great sound of a trumpet: and they shall gather together the elect from the four winds, from one end of heaven to the other." This trumpet gathers the elect only. It must, then, be a trumpet of separation, and the same as in 1 Thess. 4:16, or the resurrection trumpet; for no other can collect the elect, as a part of the elect are dead, and must be collected, therefore, from their graves. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6. Here is a first resurrection, and those only who are called "blessed and holy" have a part in it. If this resurrection be literal, the doctrine of a distinct resurrection for the righteous is as true as the Bible. That it is literal, the following facts will abundantly prove. 1st. The chapter opens with the coming of Christ. 2d. The same class has part in this resurrection that is named in 1 Thess. 4:16, dead in Christ. Blessed and "holy." 3d. Souls, or disembodied spirits in the *intermediate* state, are said to *rest*: when re-united with the body they *live*. 3d. To call these souls martyr spirits would involve the absurdity, that a period of most profound *peace* could produce a generation of *martyrs!* These passages are abundantly sufficient to establish the first proposition, viz.: That the righteous dead have a distinct resurrection.

We now hasten to the consideration of the second proposition, viz., that the resurrection of the righteous is *previous* to that of the wicked. Our former remarks were intended to show that the dead come forth in two *distinct* divisions. Are the two classes raised at the same moment? and if not, which class precedes? The doctrine of an instantaneous resurrection has heretofore been taught, and generally received. To us, however, such a view appears to do violence to the first law of nature, and to be altogether unscriptural. Order is preserved in all the works of the Deity. "To everything there is a *season*, and a *time* to every purpose under heaven."—Eccles. 3:1. Look abroad over the fields of nature. See the harmonious arrangement of all its parts. One mind is seen in all, and perfect order in everything: and shall the *two resurrections*, so different in their subjects and in the destiny of each class, be hurried into one moment? God has one purpose in the resurrection of the good, and another in the resurrection of the wicked: and shall these two purposes occupy the same time, when the Lord has declared that every purpose under heaven has its time? The Bible, however, presents the clearest testimony on the subject, and to it we now appeal. "But now is Christ risen from the dead, and become the first-fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own *order* (εν τω ιδιω ταγματι, "proper cohort, band, or legion."—*McKnight*), Christ the first-fruits; afterward they that are Christ's at his *coming*." But every man in his order, or band—for the word translated order is ταγμα—proving, conclusively, that there is a band for the righteous dead, and a band for the wicked dead, and that every man will come forth in the former or the latter band, according to his character, as righteous or wicked. If it can be shown, that, by the phrase, "they that are Christ's," the band of the righteous dead only is intended, our second proposition is established, and the order in the resurrection demonstrated. In the preceding verses allusion is made to the offering of the first-fruits of the harvest, under the Jewish ceremonial law. For the law of that feast we refer to Lev. 23:9–13: "When ye be come into the land which I give unto you, and

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shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you on the morrow after the Sabbath the priest shall wave it." The fifteenth chapter of first Corinthians was written in the spring of A. D. 57, just before the Jewish Passover, as appears from 1 Cor. 5:7, 8. Hence the allusion to the first-fruits. The Jewish Paschal lamb was a type of our passover, Christ. The Jewish Paschal lamb was slain on the fourteenth day of the first month, at 3 o'clock in the afternoon.—Ex 12:6. Christ, our passover, was slain in the same month, on the same day, at the same hour.—Mark 15:35–37. The *wave-sheaf* (which was a sample, and a pledge of the coming harvest, and a type of Christ's resurrection) was offered the third day after the passover. Christ, the anti-type, arose on the third day after his crucifixion, exactly fulfilling the type in time and event. The first-fruits were a sample of the harvest, and certain pledge of that harvest. Jesus arose from the dead as a sample of the resurrection harvest, and a certain pledge of that harvest. The order was, the first-fruits; then the harvest. So of the anti-type. Christ's resurrection first; 2d, the resurrection of those that are Christ's. But does the band of the wicked constitute any of this harvest? No more than the tares make a part of the wheat harvest: and the tares are the children of the wicked one. That they form no part of this harvest, and consequently are not here included, will appear by referring to Rev. 14:14–21: "And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his had a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple, which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." Here the righteous are represented under the figure of ripe grain, and the wicked by the clusters of the vine, to be thrown into the wine-press of God's wrath.

Christ, the first-fruits, was holy. They that are Christ's, or the harvest, must be holy. But will holy beings be thrown into the wine-press of God's wrath? or will such characters be gathered in bundles, and be burned? The righteous are this harvest, and will be raised in the first band at the coming of Christ, leaving behind them the legion of the wicked. The order of the resurrection is more fully presented in 1 Thess. 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, a

dead come forth in two distinct *bands*, righteous and wicked. 2d. That the righteous band comes forth first. If so, then, this is also true: that there is a *first* resurrection, belonging to the saints, and a *second* resurrection, belonging to the wicked. For proof of the space between, we refer to Rev. 20:4–7: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with him a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." This resurrection is either literal, or spiritual. If it be literal, there are two resurrections, with a thousand years between them: and to suppose it spiritual, would involve the following among many other difficulties. 1. The spiritually dead being divided into two classes: the first class are converted during the thousand years. 2. The second class were converted before the thousand years, apostatize during the millennium, are converted again after the thousand years. They encompass the camp of the first class, with Satan at their head, and are consumed by fire from heaven. In calling a great revival of religion the first resurrection, have there not been many revivals of religion? 3. That a thousand years of profound peace could beget a generation of *martyr spirits!* This resurrection must, therefore, be literal. In proof of this I need say but little, for our views are proved by the opposite involving such glaring absurdities. One or two points, however, shall be presented. By the terms "lived" and "reigned," when applied to disembodied spirits, the proposition is clear. The souls of the righteous in the intermediate state are said to rest, and as death is the separation of the spirit and body, so life is their re-union, and their resurrection. By the word "reigned," the judgment is intended; for a soul does not reign without a crown, nor does it receive a crown until it is judged worthy of it. They lived and reigned, i. e., they were raised and judged. The righteous do not receive a crown until their resurrection.—2 Thess. 4:8; 2 Pet. 5:4.

To the views here presented, two prominent objections are urged, viz.: 1st. "And when the thousand years are expired, Satan shall be loosed (a little season—v. 3) out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented

judgment of both classes of men must be preceded by their resurrection. Hence the term thousand years accurately expresses the nature and duration of the events signified.

*Objection* 2.—The loosing of Satan; his going forth to deceive the nations in the four quarters of the earth; his gathering the army of Gog and Magog around the camp of the saints and the beloved city, seem to imply the tribulation of the righteous in a probationary state. Many difficulties arise in the way of such an interpretation. 1st. Satan is loosed for a specific object—the gathering of the army of the wicked to their judgment; for fire came down from heaven and devoured them. Their gathering is effected by a deception: in persuading them that a battle is to be fought against, and the saints conquered. 2d. That it is not an event in probation is evident from the fact, that the righteous and wicked are not "growing together," as the saints are in a camp, and the wicked coming up in a distinct army; but the righteous and wicked are to grow together until the harvest, and the harvest is the end of the world. 3d. They encompass the beloved city, which is the new Jerusalem. 4th. The final judgment is here inflicted upon the enemies of God. "Fire came down from heaven, and devoured them."

*Objection* 3.—The general resurrection is here recorded after the close of the thousand years, and consequently the first resurrection cannot be literal. To this we make answer: 1st. Bible events are not recorded in chronological order. We must judge of the time of prophetic events by the nature of those events. We are brought to the close of time six or seven times in Revelation. All John's visions were seen in one day, and were spread like a landscape before him. 2d. Two distinct bands, or classes of persons, are described, and their resurrection, in the 12:13–15 verses of this chapter. As this is an important point, we would call your undivided attention to this part of the chapter. In v. 12th we have a description of the resurrection and judgment of the righteous dead only: as the book of life is here opened, and as it appears from v. 15th that the names of only a *part* of mankind are recorded in that book. According to our view, the 12th verse may thus be rendered: "And I saw the righteous dead, small and great, stand before God, and the books of works were opened; and another book was opened, which is the book of *life;* and the righteous dead were judged out of those things which were written in the books, according to their works." It is necessary that the book of *life* should be opened, as it contains the names of all the righteous dead. The books of works are required to be unfolded, because it is according to that record that they are to be rewarded. The book of *life* contains the number of persons in the first class. The books of works contain the *scale* of reward. "There is one glory of the *sun*, and another glory of the *moon*, and another glory of the *stars:* for one star *differeth* from another in glory, so also is the resurrection of the *dead*."—1 Cor. 15:41, 42. "And they that be *wise* shall shine as the brightness of the *firmament:* and they that turn many to right-

his right hand. . . Then shall he also say unto them on his left hand." It is said that, in this parable, the sheep and goats, representing the righteous and wicked, are spoken of as standing on the right and left of the judgment-seat, and receiving their sentences at the *same time.* To this we answer, 1st. That the sentence upon the righteous is first pronounced, then, upon the wicked. Both these sentences are pronounced while Christ is upon the throne of his glory; and as he never leaves that throne, there may be a hundred, a thousand, or a million of years between the two sentences. Can any one tell us from this passage how long a space of time there is between them? 2d. We have no reason to believe that any resurrection is spoken of in this chapter; but, by the sheep and goats are intended the two classes of persons alive and remaining on the earth at the Saviour's second advent. 3d. That this separation is the same as the separation of the wheat and tares, in Matt. 13, which grow together until the time here specified. There are passages which go to prove that the saints have some part in the judgment of the wicked. "I saw thrones, and *they* sat upon them, and *judgment* was given unto them." Are not the righteous here intended? and, if so, must not their judgment be past, before this event? and consequently their resurrection is also past. Again, it is said, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all."—Jude 14. Is not the same fact here presented? One other passage must close this division of the subject. "Do ye not know that the saints shall judge the world? . . Know ye not that we shall judge angels?" Can we for one moment suppose, that this will be before their resurrection and judgment? must they not be judged worthy of that office before engaging? and consequently, their judgment will be past.

II. *The design of this Resurrection.*—By it God designs to fulfil his oath to Abraham and his seed. The original promise (Gen. 12:6; 13:14) contains a *land*, deeded to Abraham and his seed. The title is from Jehovah. The land is located—Canaan. It comprehends the world. Paul says Abraham was "heir of the world."—Rom. 4:13. The possession is everlasting. Many of the heirs are called by name in the deed: Abraham, Isaac, Jacob, David, and Christ. The first four died without having received the possession. Christ was put to death, and was buried in another man's tomb. Does God intend to perform his oath to these persons? Having made them heirs, by a solemn oath, will he deprive them of the inheritance? If such be his intention, would he not be ashamed to be called the "God of Abraham, and of Isaac, and of Jacob"? No substitution will answer. The deed defines the land. No imaginary dwelling "beyond the bounds of time and space," will satisfy its claims. The land—the earth—the dominion under the whole heavens, can alone fill the demand.—Hence, territory is generally associated, in the Scriptures, with the reign of the saints.

The heir fills the throne of David forever. The joint-heirs occupy thrones. His possession, "the uttermost parts of the *earth.*"—Psa.

# ADVENT HERALD



*Luke 9 : 28-30.*

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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## "Stand as an Anvil, when it is Beaten Down."

ST. IGNATIUS TO ST. POLYCARP; BOTH MARTYRS.

"Stand like an anvil," when the stroke
Of stalwart men falls fierce and fast;
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower:
Virtue and truth must still be marks,
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies, red and glowing, on its breast;
Duty shall be life's leading star,
And conscious innocence, its rest.

"Stand like an anvil," when the sound
Of ponderous hammers pains the ear:
Thine, but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil." Noise and heat
Are born of earth, and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

*Am. Chris. Mess.*

## Chardon Street Lectures No. 9.

BY J. P. WEETHEE.

### SESSION OF THE ANCIENT OF DAYS.

DAN. 7:9, 10, 20, 25; REV. 13:5-10.

WE now shall enter upon the main question. 1. Does the 7th chapter of Daniel contain the trial and execution of a power, symbolized by a little horn? 2. If so, do the 9th and 10th verses bring to view that court session, convened for that trial?

We shall now submit the chapter to a close analysis, that we may learn whether the two propositions can be established. 1. I affirm that said chapter *does* contain the trial of a power called a little horn. I state the question in these words: "Does the dream in Dan. 7th contain the vision of a court session?" I affirm that it does contain a court trial. To the law and to the testimony. The 4th to the 7th verses bring to view four wicked, destructive agents. An angel gives Daniel a perfect understanding of the nature of those agents.—"These great beasts, which are four, are four kings which shall arise out of the earth."—V. 17. The fourth beast, and his eleventh horn, attract the special notice of the prophet. The three beasts and ten horns are barely named with their meaning. Daniel notices the leading features of the fourth beast, and eleventh horn, twice. The fourth beast is described in the 7th verse, and the description is repeated in the 19th. 2d. The ten horns are named in the 7th, and repeated in the 20th. 3d. The little horn is brought to view in the 8th and 11th verses, and again noticed in the 20th and 21st verses. The explanation of this vision of the dream, by the angel, will be found from the 23d to the 26th verses. We there learn that the main agents are the fourth beast and the little horn. Daniel's second inquiry, from the 19th to the 23d, shows the points on which he desired knowledge, viz.: 1. The fourth beast; and 2. The little horn. To my mind, the repetition by Daniel contains an answer to the previous question. For he says: "I beheld, and the same horn made war on the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints (in favor of the saints.)"—Vs. 21, 22. What can be here intended, but the same event as named in verses 9th and 10th?

Let us now look into the interpretation of the angel, as into a mirror, and there learn the nature of the agents and actions. We lay this down as a fixed principle, that every agent and act brought to view in the explanation must be found in the vision explained. To illustrate: In the mirror before me, I see two classes of agents, (male and female,) all active. Every agent seen in the mirror, must exist in nature. All the mirror agents are in the house, though not all the agents in the house can be *seen* in the mirror. Whatever agent, or act, I see in the glass, I know is in the house. This will be understood.

*Explanation of the Angel—a Mirror Scene.*—In the explanation of the angel, two classes of agents are brought to view. 1st. Wicked, criminal; 2d. Judgment agents.

*First Class—Criminal.*—This class includes six orders of agents, viz.: four beasts, ten horns, and a little horn.—And five distinct acts, viz.: fourth beast destroys all things. 2. The little horn (1) subdues three kings; (2) speaks great words against the Most High; (3) wears out the saints; (4) has power to change times and laws. These constitute eleven items, connected with the first class scene.

*Second Class—Judgment Agents.*—The agents are implied. Their acts are included under three heads.—1st. Court sits; 2d. Judgment executed; 3d. Universal dominion given to the saints. Let these fourteen items be made familiar.

I affirm, that these fourteen points are as certainly to be found in the dream as those objects which I now see in this mirror are in this house. Let us examine. The four beasts are noticed in the 4th to the 7th, and the 19th verses. 2. The ten horns in vs. 8 and 20. 3. The little horn, in vs. 8, 11, 20, and 21. Six items are found. The six agents of the first class. The acts of the fourth beast are recorded in the 7th and 19th verses. The four acts of the little horn are found in vs. 8, 11, 20, and 21,—making eleven points. The second class of agents is named in vs. 9, 10, 22. The acts, which are three, are noticed in the 9th, 10th, 11th, and 22d verses. One act is the execution of a decision. Another, the fruits of that decision (saints possess the kingdom.) Shall we deny the existence of the third act—the court session. It is stated distinctly in the 10th verse that the court sat, and the books were opened. It is the same Greek as in v. 26. It is stated in v. 22 that the Ancient of days came, and rendered judgment in favor of the saints. Did he not then sit as a judge? and was it not on that power that persecuted the saints—the little horn?

The case, then, is clear, that the dream contains a court trial.

The Hebrew and Greek of verses 9th, 10th, and 26th, will place the matter beyond dispute. In the 9th verse we read: "I beheld till the thrones were cast down"—margin, "set up." Which is true? Both cannot be.—They are opposite. These thrones are either regal or judicial—of kings, or judges. This is the pivot of the whole question. They are not regal, 1st. Because, in that sense, it would symbolize power, or, in other words, kingdoms; but in the same dream those pwers, or kingdoms, are symbolized by beasts and horns. Now, if the thrones are not symbols, they are literal; which would be absurd: as much so as to say that one object in a mirror is literal. 2. Beasts and horns are agents as here presented. They act. A throne does not act! Four beasts and eleven horns, thrones? (!) 3. The word translated cast down—margin, "set up"—forbids such an idea. The Greek is, οἱ θρονοι ἐτεθησαν, "the thrones were placed."—ἐκαητο, "was seated," (vs. 10, 26,) κριτηριον ἐκαθισε, "judgment was set." The word cast (Dan. 3:21), ἐβληθησαν; cast (Dan. 3:6), ἐμβληθησεται; cast (same in Dan. 6:7, 16), ἐνεβαλον. The Hebrew is, חזה הויח עד כרסון רמיו, and has the same meaning; thrones are set, and the Ancient of days was seated. The word רמי is translated by Gesenius, "to cast," "to throw," (Dan. 3:20, 21, 24; 6:17,) to set, to place. Dan. 7:9: "I saw till the thrones were *placed*, and the Ancient of days was seated." The idea of "down," or "up," is not necessarily included in the original. Examine Dan. 6: 16, 17, 24, 25. The same idea is found in Jer. 1:15, where they set every one his throne at the entering of the gates of Jerusalem.—4th. The introduction of the Ancient of days shows that they are not regal, for he would be introduced as giving sentence (v. 22) after its execution. The court trial is now established, and forms the nucleus of this chapter, and the key to the proper understanding of the Revelations. We shall notice,

2. *Location of the Court.*—He, the Ancient of days, is represented as coming (v. 22) to the place where he renders judgment in favor of the saints. Where does the scripture locate the court? From what we there learn, it is situated in the heavens. "Immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne."—Rev. 4:2. The description agrees with the one in Dan. 7. In Ps. 76:8 it is said, "Thou didst cause judgment to be heard from heaven." His throne is set in the heavens. We will notice some expressions to that effect. Isaiah says: "I saw the Lord sitting upon a throne."—Isa. 6:1. "The Lord's throne is in heaven."—Ps. 11:4. God says, "The heaven is my throne, and the earth my footstool." "Jerusalem is called the throne of the Lord."—Jer. 3:17. The Lord says, "I will set my throne in Elam."—Jer. 49 : 38. From this we may learn, that God is represented as setting his throne over the countries which are to be judged; and as a nation of the fourth beast is here judged, this judgment, or court, would be located in the heavens, over Europe, and where he is now seated, rendering judgment. (Query.—May not the darkening of the sun and moon presage the sitting of that court, and the falling of the stars, be the lightnings from that throne?) as they came from one point in the heavens, according to the most noted astronomers.

3. *Supreme Judge and Judges.*—It is clearly stated that the Ancient of days is the supreme judge. The description of his person is peculiarly grand. "The Ancient of days was seated. His garment was white as snow, and the hair of his head like pure wool. His throne was a flame of fire, and his wheels a blazing fire. A river of fire rolled before him. Thousands of thousands ministered to him, and myriads of myriads waited on him."

4. *Associate Judges.*—The thrones were set, plural denoting a plurality of judges. Who are the associate judges? In Ps. 122:5 it is said, "There are set thrones of judgment." John's visions may give some light. He says: "I saw thrones, and they sat upon them;" (Rev. 20:4;) indicating, likewise, that they sat there before the dead lived. In Rev. 4:2–4, after the throne of the supreme judge and his person are noted, he adds: "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders (a Sanhedrim.—See Horne) sitting, clothed in white raiment; and they had on their heads crowns of gold." Here is introduced a Jewish court, or Sanhedrim, in part, or at least, a semblance. A lofty throne is here presented, and twenty-four seats, or thrones, are round about it, occupying the position of associates. These are connected with the decisions, and as they sing, "Thou hast redeemed us," we have concluded that those elders were some who rose after Christ, and that they are associated with the Ancient of days, in the court trial of this grand enemy of the saints. The apostles sit on thrones at a later period, and are not here the ones intended.

5. *Officers.*—The court of the Ancient of days is crowded with a vast retinue.—"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place."—Ps. 68:17. In the description contained in this 7th chapter, it is said: "Thousand thousands ministered to him, and ten thousand times ten thousand stood before him."

6. *Plaintiff.*—Are the saints in Luke 18:7, 8. The elect are represented entering a continual complaint to God. "And shall not God avenge his own elect, which cry unto him day and night, though he bear long with them?" At the opening of the fifth seal, "Those under the altar cry with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." (Query.—Had the judgment on the little horn then taken place, under the fifth seal?) The saints do complain of persecutors, but who complain in this case? This will be decided by reference to vs. 21, 22. The same horn made war with the saints, and prevailed against them (under the fifth seal,) until the Ancient of days came, and gave judgment in favor of the saints of the Most High." They are the plaintiffs.

7. *Defendant.*—The explanation of the angel clearly defines the person who is brought to trial. Verses 24 and 25 state the acts of the little horn. He then says, "The judgment shall sit, and they shall take away his dominion," that is, the little horn's dominion.

## The Star of Bethlehem.

BY J. T. HEADLEY.

Late one night, when all was still around a rude hostelrie in Judea, save perchance, the rippling of the wind through the tree-tops, a young mother gave birth to a son. She was one of a company of poor travellers who had taken up their night lodgings in the stable. Such a birth was no uncommon thing among the poorer classes, and yet heaven never bent over a universe just rolled into being with such intense, absorbing interest, as it did over that unconscious babe, as it lay with feeble, flutter-breath upon its mother's bosom. The heavens were quiet above—the inmates of the low inn slumbered peacefully—the shepherds were dreaming free from care amid their flocks on the fresh-hill-sides, and all nature was at rest when the birth-throes of that young mother brought troops of angels from the throne of God.

But suddenly a change seemed to pass over nature—mysterious influences were in the air—the slumberers on the hill-side and in the valley felt a strange unrest, and arose and came forth into the open air. Whisperings were about them, and sounds like the passage of swift wings, all sweeping onward to one place, and then on the darkness of night a new star arose, bathing the landscape in mellow splendor, and flooding that rude inn and ruder stable with light that dazzled the beholder. There it stood, beautiful and bright, pointing with its steady beam to that slumbering babe. Encompassed in the still glory, the wondering shepherds turned in alarm one to the other, but saw in the shining countenance of each only cause of greater fear. While they thus stood hesitating what to do, an angel hovered above them, saying, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Suddenly crowds on crowds of raidant beings swept around them, singing,

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"Glory to God in the highest, and on earth peace, good will to men." Oh, how that glorious anthem arose and fell along the Judean mountains. "Glory to God in the highest!" from voices tuned in heaven for ages to melody, and sent up in one exultant shout from that excited host, burst again and again on the ear. The heavens trembled with the song, and far away beyond the reach of watching shepherds, or listening men, were louder shouts, and more entrancing melody.

With that shout and that song on their lips, the host of glad angels wheeled away to heaven, and all was still again. But still that star kept shining on, and lo! the shepherds from the hill-tops, and wise men from afar, guided by its finger of light, came to where its beam fell on the infant in the manger, and worshipped him there. Strange occupants were in the stable. The wise and proud were there kneeling. Angels had been there adoring. The Son God was there sleeping in a human mother's arms. That stable was greater than the palace of a king, for its manger cradled the "King of Kings," "Emmanuel, The Wonderful, Counsellor, Prince of Peace, Redeemer," Saviour of men, were all embraced in that helpless infant. There it lay, calm and fair and lovely, the companion of cattle, and yet the Maker of the earth, and the adored of heaven—the son of a carpenter, and the "Son of God." The feeble arm could scarcely lift itself to its mother's neck, yet on it the universe stood balanced. Its voice was faint, low, and infantile, and yet at its slightest cry, myriads on myriads of angelic beings would crowd to its relief. A few hours measured its existence, and yet it lived before the stars of God. Born to die, and yet the conqueror of death. No wonder that star beamed on its face, for it did more than declare its heavenly birth, or direct the wise men to where it was cradled. It was pointing to the great solution of the problem of life, and of the profoundest mystery of heaven. For four thousand years the world had summond its thought and energies, and exhausted its wisdom on the single question, "How shall man be just with God?" The smoke of the first altar-fire kindled on the yet unpeople earth, as it curled slowly heavenward, was burdened with this question. From the borders of deserted Eden—from the top of Mount Ararat—from the Bethel of Abraham, and from the tents of Jacob, had the sacrificial flame burned skyward in vain. The priests of Aaron had stood before the altar, and struggled for ages with the mighty problem, and lo! the "Star of Bethlehem" pointed to that babe as its solution. The long wanderings of the Hebrews—the miracles that preserved them—the imposing ceremonies of their religion—the "ark of God," the "mercy seat," the pomp of temple worship, what did they all mean? That silent star pointed to the reply. Altars and sacrifices, prayers and propheries, all were to end here. For four thousand years the earth had been rolling on its axis to bring about one event, and lo! it was accomplished. To the thousand inquiries of the human heart—to its painful questionings—to all it hopes and fears for so long a period, this was the answer and the end. Like a shadow forever fleeing had the mystery of justification baffled both the thoughtful and inspired. The Hebrew with his temple worship and his offerings—the pagan with his heathen rites and his gods—the philosopher with his reason and his conscience, and the poet with his imagination, had pondered for ages over it. Watchings and fastings, self-humiliation, long pilgrimages, self-immolation, and death had been cheerfully, nay, joyfully endured, to solve it. Too high for the rapt prophet, too deep for the sage, it still remained to sadden and excite the heart of man, till the "Star of Bethlehem" arose on the plains of Judea. Then the problem was solved, and the mystery explained, but by One greater than all.

The long line of David, unbroken through so many centuries, was maintained solely to secure the birth of that child. Rapt in holy enthusiasm, Isaiah and Jeremiah, and all the prophets of God, had spoken of a King of Israel yet to come, whose throne should excel all the thrones of earth, and in the sublimest strains of eloquence spoken of the glory of his kingdom, and the splendor of his reign.—Through ages of oppression—through long years of captivity—from the depths of suffering, had prophets and people looked forward to the coming of the "Redeemer of Israel," and now, as if to mock their hopes, that silent star pointed to the babe of a carpenter's wife as the fulfilment of all.

Oh what a bitter disappointment to be told that the King of Glory—the Prince of Peace—the Redeemer of Israel—the hope of the human heart, were in that infant, coarsely clad, and laid in a manger.

Yet that star said more than all this—to the longings after immortality—to the dim hopes—the painful bitter cry of the human soul after a life to come, it still cast its dazzling rays on that rude manger. The sad soul may question on and struggle on; but the sleeper there alone can satisfy its desires. It may range the fields of thought—exhaust all learning and all philosophy—dive into its own unfathomed depths; yet there alone is unfolded the mystery. "Life and immortality" are in that manger—so speaks the ever-beaming star. Kneel there with thy soul, which has fallen back exhausted from the fearful heights it has endeavored to climb unaided, fling thy philosophy, thy pride, as well as thy fears away, and let the light of that wondrous star fall on thy countenance, and its rays subdue and gladden thy spirit. Painful doubts and appalling fears lest the sinful heart could never be accounted pure—unsatisfied longings and shadowy visions of a life to come, are all over. Oh, with what thrilling eloquence that silent star spoke to the bewildered, melancholy race of men.

Not only did it point to the only way of justification, and reveal the life of the soul, when its earthly clog is cast away, but it shed light on the grave of the body—cast the first ray that ever fell within its dark and voiceless chambers. It said as it shone, "Behold the resurrection and the life:" "There is the first fruits of them that sleep." Wondrous beam, penetrating to the caverned dead, casting unearthly splendor on the charnel house, and flooding with light and glory the mutilated fragments which the worm and corruption have left. To the "whole creation travailing in pain and groaning," waiting for the redemption of the body, it said in accents sweeter than ever yet fell on mortal ears, "Be still, that babe shall open the portals of death, and lead captivity captive."

To the heavens above, it also spoke a language—it solved that mystery of redemption—showed how Mercy and Justice could be united, and revealed the length, and breadth, and depth, and height of the love of God—a length that reaches from everlasting to everlasting, "a breadth that compasses every intelligence and every interest, a depth that reaches the lowest state of human degradation and misery, and a height that throws floods of glory on the throne and crown of Jehovah."

Two great events mark the long history of the earth—one is the coming of Christ in a human form as the "Babe of Bethlehem," to save and redeem—the other is to be his coming in the plenitude of his divinity to judge the world. A single star arose and beamed on his birth: at his second appearance, the stars of heaven shall all be quenched, the sun be "turned into darkness, and the moon into blood."—*N. Y. Observer.*

## The Dreadful Prayer Meeting.

Some prayer meetings are spoken of as animated, interesting, affecting, &c.; but the one now in question must have some stronger appellation. It has not yet been held, yet we have the best authority concerning what its character will be. It may be some time before it takes place, but it will certainly occur; and every one of my readers is personally interested in having some acquaintance with it beforehand. The account left of it may be found in the 6th chapter of Revelation: "And they said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." This is the prayer that will be offered.

And there will be a great multitude at that prayer meeting. Many prayer meetings are thin—very thin—few are present. Not so the one before us. All that have ever treated the Lamb of God unworthily, and persisted in it, will be present. Millions have done this. Millions more may do it. They will be at this meeting.

Distinguished persons will be present.—Those who ride on the high places of the earth usually have little or nothing to do with prayer meetings. They are above such things—they leave such meetings for the less elevated—for the poor, the unlearned, the low in life. But they will come to *this* meeting. We have express mention of this. "And the kings of the earth, and the great men, and the rich men, said, Fall on us," &c. They may never have been in a meeting where there was prayer before. But they cannot stay away from this. There will be great emotion in that prayer meeting. It will not be dull, and drowsy, and formal. There will be feeling, the deepest feeling. Men must have the most terrible emotions, when they are led to ask the mountains and rocks to fall on them. How dreadful must be the sight of Him that sitteth on the throne, and the Lamb, when the fear of them inspires such a prayer as this!

They will all pray. Some prayer meetings have but two or three, a few at most, that take a part in them. The mass often take little or no decided interest in the object of the meeting. Not so of this meeting. The record runs, that not only the great men above mentioned shall pray, but "every bond-man, and every free-man." And then the nature of the object before them decides that all will pray, viz., God on his throne of judgment, and the Lamb in his wrath! The whole assembly being inspired with the same terrible emotions of dread, will be constrained to offer the same prayer.

And what a prayer! It is not addressed to God, or to the Lamb. They never received any spiritual homage from the multitude present at this meeting. They so ill treated the blessed God, and carried it to such desperate length, that they now despair, as well they may, of any mercy. Hence the dreadful prayer before us. They would have anything but an interview with God: "Hide us from the face of Him that sitteth on the throne." They begged to be crushed beneath the mountains, rather than meet the frowning face of God! They chose that the rocks should fall on them and grind them to powder, rather than encounter the wrath of the Lamb! To what desperate misery must men be driven, when they can offer so dreadful an imprecation upon themselves!

The attendants upon this meeting are all from this world: "The kings of the earth," &c. We have divine assurance that all who persist in treating Christ unworthily are on their way to this meeting. The multitudes who are now doing this think little of this matter; yet every day spent in sin is hastening them towards it. Most of them have little to do with prayer meetings in this world, and none of them have anything to do with the spiritual service of God. They refrain from prayer now, but they will pray at this meeting. God's character and claims had few thoughts here, but there will be no want of emotion in view of them there.

Reader, are you on your way to this meeting? You hope not. But it is your manner of life, and not your hope, that determines this. If you have little or nothing to do with prayer in this world—if no domestic or secret altar is fragrant with the incense of your supplications—if you are now averse to drawing nigh to God, you are certainly on your way to this meeting. If you do not pray here, you assuredly will there.

Be persuaded to avoid that meeting. There will be enough there without you. Let the blessed duty of prayer be your joy here, from day to day. Watch unto it. Persevere in it. In faith and humility carry it on. Let nothing but death stop you. Then, while others pray for the rocks and mountains to hide them from the face of Him that sitteth on the throne, you will sing, "Worthy is the Lamb, that hath redeemed me unto God by his blood."—*N. Y. Observer.*

## Rome and her Conquerors.

We copy the following from the London correspondent of the New York *Commercial Advertiser*. The intelligence and candor manifested by the writer on all the subjects on which he writes, leads us to place considerable reliance on what he says.

One of the first acts of the soldiers of the French republic, on entering Rome, was to tear down the republican flag, and this was speedily followed by an order from General Oudinot for the restoration of that of the Papacy. The advance of the liberators through the streets was in most cases met with sullen silence; but in the Corso the indignation became irrepressible, and the avalanche of taunts was such that the troops found it necessary to charge, and having cleared the place, to plant five pieces of artillery in order to repress any farther manifestation of this terrible welcome from a population whom they came to relieve from "the oppression of an anarchical faction." Amidst the hisses and groans the cry of "Death to the *Cardinal* Oudinot" was heard on all sides, and on the first day of the new order of things no less than seventeen French soldiers were assassinated. "Thus," it was observed in the "Roman Monitor"—a paper which, together with all others, was suppressed by Oudinot on the following day—"under the eyes of the troops sent in, as it is said, to destroy anarchy, and protect the liberty of the Roman people, more crime has been committed in two hours than had occurred in seven previous months."

The mortification produced by the unanimity of scorn with which they were received, speedily led to a series of measures, on the part of the French, almost precisely similar to the regulations which in the other Italian cities have been adopted by the Austrians. Apprehension, however, as well as spite, doubtless, had some influence, since it became apparent that if the slightest freedom of action was left to the citizens generally, it would be impossible for their masters to feel a moment's security. In one case a Roman was killed by his own companion, for having answered a common question put to him by a French soldier, and wherever the French appeared, whether in shops, coffee-houses, or public places, the Romans immediately went away. Proclamations were therefore issued for the dissolution of the civic guard; a general disarmament, on pain of being tried by court martial for concealed arms; the forcible dispersion of all clubs; the extinction of the liberty of the press; and finally, a prohibition against any citizen appearing in the streets after half-past nine in the evening. These matters being settled, the French General, Rostolan, Oudinot's deputy, notified as follows:—"Inhabitants of Rome! You desire order, and I am determined to preserved it for you. Those who attempt still to oppress you, shall find in me an inflexible judge."

In this position of affairs the French newspapers now assure us that the Roman people are rapidly recovering confidence, and that, at length relieved from the faction which has oppressed them for so many months, they are beginning to breathe freely. Still it appears that the troops are exposed to some annoyances, since wherever they appear during the day, they are greeted by ridiculous imitations of the crowing of the Gallic cock, the patrols at night being also incessantly assailed by similar sounds from the casements on both sides of them. Some farther vigorous measures will therefore be necessary for the honor of France. The last notification is, that all persons who have received intimation of their presence being noxious to the French, are to leave the city in twenty-four hours.

It was at first said that General Oudinot had entered the city without having previously listened to any conditions, but it now appears that, although at the eleventh hour he met every attempt of the municipality to obtain terms, with the true French argument of a threat to recommence the bombardment, he was exceedingly anxious to get them to consent to conditions, the first paragraph of which should consist of the assertion that Rome was "placed under the protection of the honor of France." In this, however, he wholly failed, and by the firmness of the municipality he was thus deprived of the last hope of covering the shame of his country even by so much as a paltry fiction. One circumstance connected with the negotiations was peculiarly significant. The municipality, when they had made up their mind to surrender peaceably, required Oudinot to exhibt his power to conclude a binding arrangement, as the disavowal of the previous arragement with Lesseps was still in their recollection. Upon this, Gen. Oudinot declared it impossible to treat with them any longer, There was nothing for them but unconditional submission or bombardment.

It appears that the last resolution of the Constituent Assembly was to the effect, that they yielded only to force, and that the authorities henceforward could not be responsible for any individual act that might take place. At the same time they said, in anticipation, that all violence would be disapproved both by the Government and the municipality. The "Commission of Barricades" also issued a parting word to the people. "For the last year," they said, "the cities of Italy have been bombarded by the stranger and their sovereign. Rome has been conquered. The French republic wished to plunge into the heart of Rome a dagger, while the Austrians and the Burbons tortured its other members." The "Roman Monitor," also, in the last number that was permitted to appear, exhorted the people to trust in the future, and for the present to abstain from all violence. "Let there be no insult," it was urged. "From the

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mouth of a conqueror it is vile, from that of the conquered it is foolish. People of Rome, tomorrow the liberty of speech will no longer be tolerated. But let us wait in patience."

Not a single instance has been narrated to show anything but the most entire harmony on the part of all classes of the people. Indeed, looking at the number interested in the old state of things that must always be found in every city which has undergone a great political change, it is remarkable that so long a time has elapsed without Oudinot being able to get up a handsome demonstration. One method, by which he attempted to create an impression that the hostility of the citizens was beginning to abate, had the usual humiliating end. He announced in a proclamation that the municipality were prepared to act in concert with him. Next day a protest appeared from the municipality, denying that they had taken any part in the measures published by Oudinot, and announcing that they merely remained at their posts to show the citizens that they were prepared to do all they could in their behalf until more fortunate times should arrive. It was expected that the result of this protest would be the suppression of the present municipality.

The existing Roman army has been incorporated by General Oudinot with the French army, but he is remorseless against Garribaldi and the Lombards, Piedmontese, &c., who have been fighting side by side in the Roman cause. No terms could be obtained for them, and they have been obliged to leave the city. Garribaldi has been pursued, and the French boast of having fallen upon the rear of his division and captured his baggage, but this is at present merely a report. Mazzini is still in the city, under the protection of a British passport, but I presume the last order of Oudinot, that all persons who are required to leave should do so in 24 hours, will necessitate his departure.

Immediately after his subjugation of the city, Oudinot performed the appropriate act of sending its keys to the Pope. The Pope sent one of his usual replies about the devotion of France, the horrors of anarchy, his constant prayer for the enlightenment of the wicked, &c., but nothing more, except that he referred Oudinot to the allocution recently issued from Gaeta. It is said that Pio Nono will certainly refuse going to Rome on any condition short of absolute sway, and that the Austrians and Neapolitans are intriguing to get him to Bologna, there to assume his power under their protection. In all these matters, although the Pope is put forward personally, the cardinals, diplomatists, and princes, by whom he is surrounded and acted upon, must be regarded as the really responsible parties. There is much to lead to the belief that the Pope is still conscious of the benevolent impulses which first actuated him toward reform, and that he is only to be looked upon as one who put his hand to the plough without the firmness that could carry him through, and who has consequently become extinct, except as a mere machine in the hands of others.

In the accounts received yesterday, it was said that the American charge d'affaires had taken down his arms, in consequence of a French patrol in pursuit of two deserters having entered forcibly the house of the consul. This prompt proceeding will give great satisfaction to all the liberals here, and there can be no doubt that Oudinot will humble himself in any way to get out of the difficultv.

## The Affairs of Rome.

Out of the thick clouds, which the power of the devil had dispersed lately over the Holy City, light begins to break. We are on the eve of seeing things clearly at last. The Holy Father at Gaeta has begun his preparations for returning to Rome, and resuming the civil functions of which he had been treacherously deprived. The enemies of the human race have been dislodged at last from the City of the Saints; and the blessed apostles, on the day of their festival, opened the gates of Rome to the invading army, which will in due time prepare the way for the Sovereign Pontiff's return to his inalienable throne. Busy politicians, however, are at work with their good advice, and also with bad; but the Pope is not an earthly sovereign, and is not to be turned aside from his purpose so easily as they fondly conceive. Were it not for the material sin which the men of the world are committing, it would be amusing to contemplate the shifts and expedients by which they contrive to delude themselves into the belief, that they are necessary to the church of God. Their schemes and their plans are producible at a moment's notice: and the Holy Father is expected to bow down before them, and gratefully confess that their wisdom is better than the Divine inspirations.

One of the daily papers, conspicuous for its being always on the winning side, instructs us, through its Roman correspondent, on the subject of the Pontifical affairs. The unfortunate man is, or was, a Catholic; and he has made a very particularly clear profession of the fact. But how much he believes, and how much he admits of Catholic morality and faith, is left an undetermined question. We shall follow his example, and leave him to the full benefit of the profsssion he has most unnecessarily made. He has, however, learned a good deal by experience and actual observations on the spot, for his later expositions have been more favorable to the Holy See, though he has still much to learn before he can be considered an Ultra-Montane. This Catholic now tells us that all the good Romans are hostile to the return of the cardinals, and that the Pope, to please them, must secularize the government, and do a great many other things, by which the dignity and safety of the reigning Pontiff must be most seriously compromised.

In this country, too, this absurd cry is too much heard; we seem to be afraid of what is to happen unless the Pope binds his hands, and learns politics from English statesmen and Italian rebels. We shall see before long what the issue of these things will be; at present we have no sort of misgivings as to the full freedom of the Sovereign Pontiff, and his honorable return to the city from which wicked men so shamefully expelled him. No doubt all worldly-wise people are anxious to see him return, because his continued exile is more or less fatal to the restoration of tranquillity to Europe; but they are also equally anxious to bind him with certain conditions, and to exact from him certain promises; in short, to compromise a question which is no longer really disputed, and to refer to arbitration a matter judicially determined. This is their aim; and for the attaining of it every means available will be used, and parties who have no concern in the Pontifical affairs will be invited to the discussion, or they will probably interfere with that spontaneous generosity which ever accompanies gratuitous and undesired advice.

To all these things the Holy Father has already answered. His Allocution at Gaeta has determined his course, and the transmission of that document to General Oudinot, and to the French army in possession of Rome, furnishes the world with the knowledge of the terms on which the Holy Father will return to his dominions. In that memorable Allocution, the Sovereign Pontiff has declared that a civil ministry had been once imposed upon him, and he pronounces it to be in the highest degree contrary to his intentions and principles, and to the rights of the Apostolic See; *Nostris quidem consiliis ac principiis, et Apostolicæ sedis juribus summopere adversum.* This is the reply that must be given to those politicians who would now fetter the Pope in the exercise of his authority. They may or may not help him to recover possession of Rome; but if the Pope does return, it will be as a free sovereign, untrammelled. He has declared it to be binding on him, in virtue of his exalted dignity, to defend to the uttermost of his power the civil authority of the Holy See. On this point there is no room for further disputation: the Pope returns to Rome without any diminution of his rights, or he will never return at all.

Supposing for a moment that worldly statesmen should be so blinded as to insist upon conditions, and require certain promises from the Holy Father as the price of their assistance, it is clear that the Sovereign Pontiff will make none, and thus their scheme will be foiled.—What, in the meantime, will become of Rome? The French are in its possession, and General Oudinot administers its affairs at present, in the name and on behalf of his Holiness. This is a mere temporary expedient, and is not to be the permanent condition of Rome. The difficulty will be—when the Pope refuses to return upon the proposed terms, to ascertain to whom Rome shall belong. The French are in possession, and have now as good a title to it as Mazzini and his colleagues of the Triumvirate; it will, therefore, be no easy matter to persuade them to resign what has cost them money, and even glory, and see it seized upon by the first unprincipled robber who shall venture to make the prize his own.

It is clearly for the interests of Europe that the Pope shall return unfettered by any stipulation. So long as he remains in exile, so long will the Red Republicans throughout Europe hope for success. Rome was their last resource; and now that they are expelled from thence, they must either perish with Garibaldi, or resume the habits of civilized life. Sympathy with these wretches has given them strength, and the double-dealing of Lord Palmerston with the king of the Two Sicilies had stirred up hopes and expectations which have been fatal to the peace of the world. English Liberals have been of late denouncing the Russians, and holding forth for public execration the Emperor and his troops. Yet the Emperor of Russia has done nothing more than they are doing who clamor against him. They meet together and sympathize with the Hungarians, and give them what is called moral support—the only support in their power. The Emperor of Russia sympathizes with his brother of Austria, and gives him the only support he can give him; and we do not see why the Emperor of Russia is not as much entitled to do what he has done, as is Mr. Cobden to denounce him. But English Radicals and others should bear in mind, that they are really the guilty parties; their friends and allies on the continent have become troublesome to the governments of those countries, and those governments must put them down or perish themselves. It is the Hungarians who have brought the Russians beyond their frontiers—it was the Red Republicans and the passive co-operation of English ministers, that have brought the French into Rome. And the question for these practical men is this, whether they prefer the propagation of certain theories of their own to the peace of the world? it being clear that the Emperor of Austria, by the public law of his country, has as much a right to call the Russians to his assistance, as our own government had to call on the special constables to put down Chartism, or on English soldiers to suppress the late insurrection in Ireland.

The present contest is not one for liberty and good government, but for the ascendancy of a tyrannical minority, which, being utterly unprincipled, respects neither human nor Divine law. If it can succeed in lodging itself in the States of the Church, it will be the calamity of Europe; and whether it shall do so or not, depends entirely on the Sovereign Pontiff. If worldly politicians will interfere with him and give him their advice, and trouble him with memoranda, they will do something towards bringing about so deplorable a result. They may do enough to injure themselves, but they will not succeed in injuring the church, and we are therefore perfectly contented to abide the issues yet in the womb of time; British diplomacy, even in the hands of Lord Palmerston, has now come into contact with a Power which is not to be broken.—*London Tablet.*

## The Unsearchable Riches.

They are sufficient for your comfort. If there be any of you brought by a view of their own sinfulness to the very borders of despair, what can they need more than to hear that God himself has undertaken their cause, has assumed their nature, and expiated their guilt by his own sufferings unto death? What could they wish to add to this? What can, by any possibility, be added to it? If this be not sufficient, what can be? Your sins, though they were more, and more aggravated than those of any human being, are but finite still; they are many, but they may be numbered. The atonement which is offered for you, and righteousness which is wrought out for you, are of value infinite. The blood of Jesus Christ will cleanse from all sin, and all who believe in him will be justified from all things from which they could not be justified by the law of Moses. Let a man's sins be of ever so deep a die, they cannot be more red than scarlet and crimson, and those can be made as white as snow. We can hardly conceive of greater guilt than David's, after all the mercies which he had received; and yet he prays, and with success: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow; and then he acknowledges the abundant efficacy of the remedy: "Thou hast made the bones which thou hast broken to rejoice." What abundant instances the history of the church has given of the sufficiency of the gospel for the sinner's comfort. Behold three thousand Jews on the day of Pentecost, whose hands were yet stained with a Saviour's blood—scarcely one hour had they believed in this crucified Lord, before they all ate their bread with gladness and singleness of heart, blessing and praising God. Thus, wherever Christ is preached and received, true joy springs up in the heart. Though we see him not, yet believing in him, we may rejoice with joy unspeakable and full of glory." This is, and is to be, the invariable effect of a proper acceptance of the gospel.

"Sing, O heavens," says the prophet, in looking forward to this day, "for the Lord hath done it; shout ye, lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel." Only let the gospel descend as the dew upon any place, or upon any soul, and "the wilderness will be glad, and the desert will rejoice and blossom as the rose;" for the Lord, by the ministrations of its unsearchable riches of grace, will comfort Zion. He will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in every habitation, and in every soul which receives the gospel, thanksgiving, and the voice of melody. There is not a human sorrow which it cannot console; and if you will accept its invitations and offers, it shall be found an abundant source of comfort to you all.—*Dr. Tyng.*

## Unprofitable Visiting.

Spend not too much of your time in company and discourse, unless business oblige you to do so. The company of atheistical and wicked men, especially if they be wity, and of an engaging temper, carries commonly an infection with it; and their discourse breathes a secret and insinuating poison, that every one has not a strong enough antidote in his nature to resist. And though the company we associate ourselves with be good, yet we are to remember the old saying, *Amici sunt fures temporis*, that friends are frequently the thieves that rob us of our time; the commodity that of all others, we are to be the most parsimonious of, seeing we can never retrive its loss. To visit friends, is often a great duty; but it is frequently to the hurt both of the visitors and visited, that these are made: for, as much time is commonly lost this way to no purpose, so the discourses that are the entertainment of most companies, are too often mere vanity, if not worse; for it is too customary at such times, to give away to foolish talking and jesting, or to censorious reflections upon other persons. There is an innocent freedom, indeed, facetiousness in discourse, which is both allowable and pleasant; but alas! how soon doth this degenerate, if great care be not taken to keep our minds in a right poise? And if I appear to any to be rigid in what I say on this head, let it be remembered, that Christ has forewarned us, that we must give an account of every idle word, as well as unwarrantable action, in the day of judgment. As, therefore, we are to avoid moroseness on the one hand; so are we to take care that we tire not our friends by too frequent or too long visits.—There are, indeed, some such friends in the world, though very rare to be found, who, the more they are together, do the more love and profit one another. But as to ordinary friends, the case is quite otherwise: in relation to whom Solomon gives this wise advice: "Withdraw thy foot from thy neighbor's house, lest he be at last weary of thee." That is according to the gloss of some upon the words: Make thyself precious, wear not out every man's threshold, by obtruding thyself upon them; neither make thyself vulgar and cheap, as a mean commodity, that is every man's money. —*R. Fleming.*

## Is it Well with Thee?

It deeply concerns every candidate for immortality, to know what spirit he is of; whether he is interested in the favor of God, or under the curse of his law. God commands men to determine this important question. But how can they determine this without a knowledge of the truth? How can they know what their feelings towards God are, unless they understand his true character? If mankind are under the solemn obligations to love God, to obey his law, and to embrace the gospel; then it is highly important that they should clearly understand the truth, since it is by this only that they can obtain a right knowledge of God, of Christ, and of their duty. Those who do not understand the truths of the gospel, must be, in a great measure, ignorant of themselves; and of course it is impossible for them to have a hope, accompanied with proper evidence, of having passed from death unto life.

All who hope they are the subjects of Divine grace, are bound to try themselves in the light of truth.

To be given up to a false hope, is of all sit-

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uations the most dangerous. Such are shielded against conviction. The threatenings of the word of God do not alarm them. But such as have sctlled down on a false hope, though they may feel secure, have more reason to be alarmed than those who have no hope. Very few have given up their hope in this world. Where a person first finds rest, he usually remains through life. Hence, it is of vast importance that we examine our hearts, and not be deceived. "He that hath this hope in him, purifieth himself, even as he is pure." The hope of a real Christian leads to sanctification. But do the hopes of mankind generally present purifying influence? There are many, we have reason to believe, who hope they are Christians against evidence—hope in the midst of a neglect of duty. But of what avail is a hope that has no purifying influence? that leaves its possessor a selfish, prayerless, impenitent enemy to God? Every false hope shall perish, when God taketh away the soul! O, how much to be deplored is the state of that man, who thinks he is ripening for heaven, when he is ripening for hell! Whose dreams of safety shall last only till death, and who, instead of having eternal salvation, shall descend into the regions of despair.





# The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, AUGUST 18, 1849.


## Opinion of the Church.

That the coming of CHRIST would be at the end of six thousand years from the creation, has been the belief of those who look for the pre-millennial advent, ever since the days of the primitive church.—Such a tradition is also traceable before the Christian era, among the Jewish writers, who expected that at the close of that period would be fulfilled those great and glorious promises given in the Old Testament of the restitution of all things. R. MENASSE, an ancient Jewish Rabbi, thus expressed his belief:

"As for my opinion, I think that after six thousand years the world shall be destroyed, upon one certain day, or in one hour; that the arches of heaven shall make a stand, as immovable; that there will be no more generation or corruption; and all things by the resurrection shall be renovated, and return to a better condition."

MENASSE also assures us, that "this, out of doubt, is the opinion of the most learned ABEN EZRA," who looked for it in the new earth of Isa. 65:17.

Bishop RUSSELL, Professor of Ecclesiastical History in the Scottish Episcopal church, in his discourse on the Millennium, says that "THEOPOMPUS, who flourished 340 years before CHRIST, relates that the Persian Magi taught that the present state of things would continue six thousand years, after which *hades*, or death, would be destroyed, and men would live happy," &c. He says also, that "the opinion of the ancient Jews on this head may be gathered from the statement of one of their Rabbins, who said, 'the world endures six thousand years, and in the thousand, or millennium, that follows, the enemies of GOD would be destroyed.'" "It was in like manner a tradition of the house of ELIAS, a holy man, who lived about two hundred years before CHRIST, that the world was to endure six thousand years, and that the righteous, whom GOD should raise up, would not be turned again into dust." On which the Bishop remarks: "That by this resurrection he meant a resurrection prior to the millennium, is manifest from what follows." Again:—

"It is worthy of remark, that the two ancient authors, whose words have just been quoted, speak of the seventh millennium as that day—the day in which God will renew the world, and in which he alone shall be exalted."

Of the Christian church he says:—

"But whatever might be the origin of the anticipation so fondly cherished by both Jews and pagans, before the advent of our Saviour, in regard to a happy change in the natural and moral constitution of things, it is manifest that the hope of such a consummation was not superseded by his residence on earth. The first Christians, on the contrary, looked with a more earnest desire for the new heavens and the new earth promised to their fathers, and connected their expectation, too, with the ancient opinion, that this globe was to undergo a material change at the end of six thousand years, throwing off all the imperfections which had arisen from the guilt of its inhabitants, and being fitted for the habitation of justice, benevolence, and purity, during a blessed millennium—the Sabbath of this terrestrial globe." This was, he says, "down to the beginning of the fourth century, the sure and certain hope entertained by the Christian world, that the Redeemer would appear on earth and exercise authority during a thousand years, was universal and undisputed."

IRENÆUS Bishop of Lyons, who flourished A. D. 178, says:—

"In as many days as this world was made, in so many thousand years it is perfected; for if the day of the Lord be as it were a thousand years, and in six days those things that are made were finished, it is manifest, that the perfecting of those things in the sixth thousandth year, when anti-Christ reigning 1260 years, shall have wasted all things in the world, &c., then shall the Lord come from heaven in the clouds, with the glory of his Father."

BARNABAS says: "The Spirit of the LORD is upon me, because he hath anointed *me* to proclaim the acceptable year of the LORD, and the day of restitution." He then adds:—

"Furthermore, it is written concerning the Sabbath, 'Sanctify the Sabbath of the Lord with pure hands and with a clean heart.' And elsewhere he saith: 'If thy children shall keep my Sabbaths, then will I put my mercy on them;' (alluding to the mercy promised to Abraham;) and even in the beginning of creation he makes mention of the Sabbath: 'And God made in six days the works of his hands, and he finished them on the seventh day, and he rested on the seventh day, and sanctified it. Consider, my children, what that signifies—'He finished them in six days.' The meaning is this: that in six thousand years the Lord will bring all things to an end. For with him one day is a thousand years, as Himself testifieth, saying—'Behold this day shall be as a thousand years'—therefore, children, in six days (i. e., six thousand years) shall all things be accomplished. And what is that he saith—'He rested the seventh day!' He meaneth that when his Son shall come, and abolish the Wicked One, and judge the ungodly, and change the sun, and moon, and stars, then he shall gloriously rest in the seventh day. He adds, lastly: 'Thou shalt sanctify it with clean hands and a pure heart,' (alluding here to circumcision being of the heart.) Wherefore we are greatly deceived if we imagine, that any can now sanctify the day which God hath made holy, without having a pure heart in all things. Behold, therefore, he will then truly sanctify it with blessed rest, when we have received the righteous promise,—when iniquity shall be no more, all things being renewed by the Lord; and shall then be able to sanctify it, being ourselves holy."—See Epistle of Barnabas, § 14, 15.

CYPRIAN, Bishop of Carthage, flourished A. D. 222. His writings are held in great esteem by all the godly. He speaks of the six thousand years' completion and perfection fulfilled. The testimony of all the fathers is so general and concurrent on the universality of this belief, that this point cannot be denied without impeaching their veracity.

LACTANTIUS, who lived about A. D. 310, says in his *Book of Divine Institutions*:—

"Let philosophers know, who number thousands of years, ages since the beginning of the world, that the six thousandth year is not yet concluded or ended. But that number being fulfilled, of necessity there must be an end, and the state of human things must be transformed into that which is better."

This he proves from GOD'S making the world in six days.

The learned JOSEPH MEDE, called the "illustrious MEDE," says:—

"The Divine institution of a Sabbatical, or seventh year's solemnity among the Jews, has a plain typical reference to the seventh chiliad, or millennary of the world, according to the well known tradition among the Jewish doctors, adopted by many in every age of the Christian church, that this world will attain to its limit at the end of six thousand years."

He also informs us that the whole school of Cabalists call the seventh millennium "the great day of judgment," because then they think GOD will judge the souls of all men; and he quotes many of their Rabbins to show that they defined the day of judgment, "millennium," or a thousand years, together with the resurrection and Messiah's kingdom. For example, DAVID KIMCHI, on Isa. 55:5, says:—

"'The observance of the Sabbath is essential to the faith; for such only as observe the Sabbath confess that the earth will be renewed: because he who created it out of nothing will renew it.'

"As if he who observes the holy Sabbath testifies his faith in the great Sabbath, in which GOD will renew the world."

The Rev. RICHARD CLARK, in his essay on the number *seven*, takes a similar view. He also says, in his treatise on the prophetical numbers of DANIEL and JOHN, that "the six thousand years preceding the Sabbath of rest" "will be cut short in righteousness."

THOMAS BURNET, in his *Theory of the Earth*, printed in London A. D. 1697, states that it was the *received opinion* of the primitive church *from the days of the apostles to the council of Nice*, that this earth would continue six thousand years, when the resurrection of the just and conflagration of the earth would usher in the millennium and reign of CHRIST on earth.

GIBBON, in his *Decline and Fall of the Roman Empire*, speaking of the faith and character of the primitive Christians, says:—

"The ancient and popular doctrine of the Millennium was *intimately connected* with the second coming of Christ. As the works of the creation had been finished in six days, their duration in a present state, according to a tradition, which was attributed to the prophet Elijah, was fixed at six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed, [the early Christians supposed the world was about six thousand years old in their day] would be succeeded by a joyous Sabbath of a thousand years—and that Christ, with the triumphant band of saints, and the elect who had escaped death, or who had been miraculously revived, would reign upon the earth till the time appeared for the last resurrection."

EPHRAIM SYRUS, who died A. D. 378, says that the Jews objected to the SAVIOUR as the Messiah, because he came before the end of 6000 years from the creation, "the time appointed for the SAVIOUR'S advent."

The origin of this opinion is thus explained by the learned GREGORY, of Oxford:—

"'In the first verse of the first chapter of Genesis, the Hebrew letter aleph, א, which in the Jewish arithmetic stands for 1000, is six times found. From hence, the ancient Cabbalists concluded that the world would last 6000 years. Because also God was six days about the creation, and "a thousand years with him are but as one day" (Ps. 90:4; 2 Pet. 3:8); therefore after six days, that is, 6000 years' duration of the world, there shall be a seventh day, or millennary sabbath of rest.'

"This early tradition of the Jews was found also in the Sibylline Oracles, and in 'Hesiod,' as we have seen; in the writings of Darius Hystaspes, the old king of the Medes, derived, probably, from the Magi; and in Hermes Trismegistus, among the Egyptians: and was adopted by the early Christian fathers, Clemens, Timotheus, and Theophilus, Bishop of Antioch, who observed, that 'upon the sixth day God made man, and man fell by sin; so upon the sixth day of the chiliad (or sixth millennary of the world) our Lord Jesus Christ came into the world, and saved man by his cross.'

"'But to weaken or defend the tradition itself,' says Gregory, 'I have no engagement upon me. It yieldeth me this observation, that in the opinion of those who held it, our Saviour was to come in the flesh in the sixth millennary of the world.'"—*Dr. Hales*, v. 1, p. 79.

"This view of the course of time in six days of a thousand years, appears not to have been confined to the Jews. The Chaldeans, according to Plutarch, believed in a struggle between good and evil for the space of six thousand years; 'and then Hades is to cease, and men are to be happy, neither wanting food, nor making shade.' Zoroaster taught, that after six thousand years of suffering, men would be happy under one government, speaking one language. Plutarch assigns no reason for these opinions; but Daubuz supposes they are of patriarchal origin. He adds: 'The Tuscans had an opinion, which the Persians still hold, that 'God has appointed twelve thousand years to his works; the first six thousand were employed in creation; the other six are appointed for the duration of mankind.'

"The learned Dr. Gill has some valuable citations on this point. On 2 Pet. 3:8 he says: 'The Jews interpret days, *millenniums;* the seventh is the Sabbath, and the beginning of the world to come. On Rev. 20:4 the Rabbins say, the days of Messiah will be a thousand years. In these thousand God will renew his world, and then the righteous dead will be raised, and die no more.'"—*Hist. of Mill.*, p. 2.

JOHN BUNYAN, the pious author of the *Pilgrim's Progress*, says:—

"God's blessing the Sabbath day, and resting on it from all his works, was a type of that glorious rest that saints shall have when the six days of this world are fully ended. This the apostle asserted in the 4th chapter to the Hebrews,—'There remaineth a rest (or the keeping of a Sabbath) to the people of God,'—which Sabbath, as I conceive, will be the seventh thousand of years which are to follow immediately after the earth has stood six thousand years first. For as God was six days in the works of creation, and rested on the seventh, so in six thousand years he will perfect his works and providences that concern this world. As also he will finish the toil and travail of his saints, with the burden of the beasts and the curse of the ground, and bring all into rest for a thousand years. A day with the Lord is a thousand years; wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgment of the world. God hath held this forth by several other shadows, as the Sabbath of weeks, the Sabbath of years, and the Great Jubilee."—*Works*, v. 6, p. 301.

Again, he says: "None even saw this world as it was in its first creation but Adam and his wife; neither will any see it until the manifestation of the children of God; that is, until the redemption, or resurrection of the saints. But then it shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—*Ib.*, p. 329.

Among more modern writers, LUTHER, CALVIN, MELANCTHON, and KNOX, preserved substantially the ancient faith.

For such a belief we have no direct and positive proof in the word of GOD; yet there are passages from which it may be inferred, that one day is with the LORD as a thousand years, taken in connexion with the six days of creation—a type of the world's continuance, and the fact, that a period of one thousand years is to intervene between the first and second resurrections, may be thus inferential. While we do not rely on the age of the world as proof of CHRIST'S immediate advent, yet if it can be shown from the most authentic sources that we are near the end of the six thousand years from creation, it may be regarded as strong collateral evidence in favor of the nearness of that event. We have only endeavored to show from the Bible, and other sources, that we are near the end of that period. It has been justly remarked by Dr. JARVIS, that, "if it were not for GOD'S revelation, the past, beyond a comparatively small circle, would be almost as dark as the future. The books of the Old Testament afford us the only light by which we can eradicate the gloom."—*Dis. on Proph.*, p. 49. We shall therefore attempt to follow the light of the Bible, and that alone, as far as its chronology extends. It gives us an almost unbroken chain of chronology till within a few centuries of the Christian era; and where it fails us, the united testimony of different and independent chronologists, is so harmonious, that there is little dispute respecting the chronology of that period.

It has been objected to the chronology of the Bible, that the Egyptians, Chinese, and other Oriental nations, trace the history of their respective countries far beyond the era assigned by us for the creation. But it has been shown by able writers, that these supposed early periods of history are regarded by those nations as fabulous and traditionary. The authentic history of no nation reaches back as far as the era we assign for the flood. The historic period of the Chinese begins only B. C. 2356—that of the Romans, which VARRO calls the Mythic, B. C. 2353, and that of Egypt, B. C. 2338—none within about one hundred and fifty years of the flood. All profane history, prior to that, is professedly fabulous.

## Correction.

In the *Herald* of Aug. 4th, we spoke of the faith in some respecting the Advent, as having modified their business relations, so that they had given up plans for building, &c.; and while we remarked that we honored such men for their honesty, we said:—

"As a matter of business, however, we see no wrong in men engagaing in building, or in any lawful calling, provided it be not to such an extent as would absorb the mind, to the exclusion of a subject that involves their eternal interests. The case is far different with ourselves. As the conductor of an Advent paper, and a preacher of the doctrine that the Judge standeth at the door, we could not, without a palpable violation of honesty, make provision for a "rainy day," either in houses or lands. The ungodly understand that such a course would be inconsistent with our professed belief, and hence their anathemas whenever slanderous reports are circulated that we own houses, &c."

We allude to this again, because we find that Bro. MARSH took this to himself. He says, in his last paper:—

"Why does he try to create a prejudice against us because we have built a house, when at the same time he speaks very highly of other ministers, his especial friends, who have purchased houses and farms? and when Bro. H. has himself purchased Chardon-street Chapel, a part of which he occupies for his printing office. If we mistake not, the chapel cost *nine thousand dollars!*"

We think it due to the brethren in this city to correct this. They were paying a yearly rent of $1000 for a hall, for a place of worship, with adjoining rooms, which they let to us for an office. The hall was in the third story of a building; and it was very difficult for them to meet the rent, with their other expenses. On the sale of the Tabernacle, we received about $1300, which some brethren urged us to expend in the purchase of a house for the shelter of our family. But while the LORD'S house lay desolate we could not, conscientiously, build or buy for ourself "ceiled houses." Learning that the Chardon-street Chapel was for sale, we found that it could be purchased, with all its fixtures, for $3000. The society had no money to invest in it, and we purchased it, and repaired it for their accommodation—fitting up a portion of it for our office. This building stands on leased land, the lease of which was given twelve years ago, and has six years to run from January next, when, if the world stands, it will be worth just the wood and plaster contained in it — as the land then reverts to the one of whom it is leased, unless, if it is longer wanted, we can effect a continuance of the lease. We are happy for an opportunity to set this matter right, as we had before learned that a great handle was being made of this act to our disadvantage.

It would have been more to our personal advantage

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if we had built a house for our family; but that in us would have been selfish. We could not do this, and feel that we were honest in our professions. We pass no judgment on others; but we claim the right to speak of *our* duty. To have so done, we should have felt self-condemned, as acting grossly inconsistent with our professions. We therefore, as a steward of the LORD, felt justified in obtaining a place of worship for our brethren, paying for it in part, and becoming responsible for the remainder, and becoming obligated to pay the ground rent of $450 per year, which we expect the society will meet. We feel no condemnation for so doing, and have no fears that any will censure us for it, who know the facts and wish not to mislead. We do not remember that we have spoken well of any for buying, or building, nor would we censure any; for we are not to decide how they shall dispose of what the LORD has entrusted to them. If Bro. MARSH preferred to build a house for himself, instead of continuing to employ what he had expended in the cause, in giving the brethren in Rochester a house to worship in, he had a perfect right so to do. All we say is, that *we* could not do so.

The purchase of the chapel has been entirely independent of donations to the cause. They have been faithfully expended in its advancement. What we have put into the house of GOD was as much our own, as what Bro. M. invested in his beautiful brick house in Alexander-street. We should like such a residence, if we could feel justified in it; but are content to dwell, like St. PAUL in Rome, in our "own hired house," able to join, with the poorest of our brethren, in the blessed hymn:—

"No foot of land do I possess,
No cottage in this wilderness."

ROME—THE TWO SIDES.—Every question of interest has two opposite sides, both of which will be advocated by minds, as they are disposed by interest, education, conviction, or sympathy. The present exciting Roman question has its two sides—the Roman and the Protestant side. The Romanist would naturally defend the Pope, and the course of those who seek to restore his temporal power: the Protestant to decry them. It is not for us to say that either party does not speak and act according to their honest convictions. As no progress can be made in arriving at the merits of a question only by reading both sides, we make liberal quotations from the papers in both the Roman and Protestant interest. We give in another column an article, from the London *Tablet*—entitled "The Affairs of Rome," showing how the Romanists regard the aspect of things there; and another from the New York *Spectator*,—"Rome and her Conquerors"—showing how they are regarded by the Protestant world. From the opinions of both, it appears that the return of the Pope is not yet certain. He seems to be in no haste to improve the offer of the French for his return. There is much respecting his absence from Rome which is shrouded in mystery. Why he should have gone at first,—there being no apparent necessity for his going; and why he should not have returned when the Roman Republic invited him back, were probably owing to the same reason which now restrains his return. His assumed *Holiness* doubtless feels that under the French control, he would be no more absolute than he would have been under the Republic, and hence he hesitates. He evidently wishes to go back untrammeled by any one. But how can he sustain his independence, unless he depends on French or Austrian arms? We are not clear whether he may or may not return, i. e., whether it would be consistent with prophetic predictions; but this we do know, that "they shall take away his dominion to consume and to destroy it unto the end;" and that the future destiny of the papacy will just fill the purposes of Him, who says to the overflowing ocean, "thus far shall thou go, and no farther."

The movings of the nations are not the mere results of human impulses. A higher influence is gradually and surely carrying forward the plans and purposes of Jehovah; and no human machinations can frustrate his designs.

"A WORD ON THE AGENCY."—"More than a year since, at the suggestion of Bro. Himes, he gave up the agency of the 'Harbinger,' and we the agency of the 'Herald:' it was perplexing to us both; we therefore mutually entered into the agreement. But the book agency we retained."—*Har., August 11th*, '49.

In our published list of agents we give the names of none except they are agents for the paper, to receive and transmit money for it. There are large numbers who keep our books for sale, and who are also agents for the paper, whose names we do not give. We are willing to make sales of our books in every place to all who may wish to purchase and keep them for sale; we cannot give the monopoly of them to any one. But of agents for the *Herald*, we only wish for one in a place. And that one, for the prosperity of the *Herald*, it is necessary that he should feel an interest in its extension.

If our word is not sufficient without a pledge, it will not be with. It will therefore be sufficient for us to say, that we shall be willing to receive and sell any of Bro. M.'s books that may be wanted East, on the terms that we supply him. We are ready to fill any orders for books that he may favor us with. But we are not willing to compel any travelling preachers, or other persons who buy to sell again, to purchase of an agent, and pay him a profit, when they wish to supply themselves at the wholesale price at this office, and thus save to themselves the advance they would have to pay an agent.

THE ADVENT HARP will be out this week. It has been a work of much labor. We have selected hymns from all sources—the choicest in poetry and Gospel truth. We think our brethren will be pleased with it. There are about 200 pages of hymns, and 250 pages of music, with the hymns; in all, nearly 500 pages. The best hymns and music of the old *Harp* are retained. We have not aimed, in this department, to give a full supply of tunes, to meet the wants of our stated congregations. But for this purpose we commend a valuable work—the *American Vocalist*—which we can furnish, that will supply the deficiency. This work contains the best selection extant of the old, with choice new music. It is highly approved by our brethren who have examined it.

We have cut down a portion of the books to the smallest size possible in binding, for those who wish them for the pocket, as we cannot get out a pocket edition immediately. The others are bound in a larger form, for the pulpit, pew, or table. The pages are of one size. The difference in the size of the book is made by making a smaller margin.—When orders are sent, if a preference is given, they will say, *small*, or, *large margin*, as they wish. The price of both is the same. Single copies, 60 cts.; by the dozen, 50 cents; 25, or more, 45 cents.

OUR POOR SUBSCRIBERS.—We have received several letters from those interested in the doctrine weekly presented in the *Herald*, and who are unable to contribute for its support, intimating that if it would relieve us in any measure we might omit sending the paper to them. We thank such for their kind consideration of our welfare, but we cannot comply with their intimations. So long as GOD gives us the means to send the *Herald* to any, we shall send as freely to the worthy poor as to those who pay.—Those who have an abundance of this world's goods, know but little how to feel for the wants of those who are in need. And those who, having enough and to spare, can shut up the bowels of their compassion against them, How dwelleth the love of GOD in them? We have the promise of the poor with us always; and this, doubtless, is, to give us a continual opportunity of exercising charity and benevolence in their relief. Those who know how much more blessed it is to give than to receive, would not willingly be deprived of the glorious privilege of soothing the sorrows of suffering humanity. One brother has written to us, advising us to send only to those who pay, saying that we should thereby be enabled to put it to such at $1 50 per year. This is not good advice. We mean to give all their full money's worth. But if we should withhold from the poor, we should not feel secure of the means of sending to those who do pay at any price. We trust that those who are able and prize the *Herald*, will remember that it is read with no less satisfaction by hundreds of poverty-bound saints, who look forward to its weekly visits with great satisfaction, and who are dependent on the munificence of their more favored brethren for the privilege of its perusal.

ATTACKS ON CHARACTER.—We are sorry that Bro. MARSH persists in calling the entreaty of the conference that he would correct his statements respecting their acts, an attack on his character. We hope he may notice in detail, as he promises, such attacks, for they disclaim any. They have not assailed his private or Christian character. We think our brethren who have read the entreaty will acquit the committee of any such design. They are men of Christian kindness and wisdom, and would not injure our brother under any circumstances. There is a wrong. This wrong must be removed before any confidence can exist. They have pointed it out distinctly and kindly. It is of no use to re-affirm past wrongs, and add other misstatements. This is only making the matter worse. The committee, however, will take care of the matter in good time.

OUR SPECIFIC WORK.—Happy should we have been, if necessity had not sometimes called us aside from this work. But from the beginning we have had to build the walls with one hand and defend ourselves with the other. It has never been our business to assail others, but only to defend ourself, when attacked by friends and foes. We expect it will be so to the end. But the work must be done. The walls must go up. Let the laborers take courage.—GOD is with us!

## Correction of Erroneous Reports.

"The difficulties which have existed between J. TURNER, J. V. HIMES, G. NEEDHAM, and A. HALE, having been submitted to Brn. H. PLUMMER, E. and W. BURNHAM, C. GOUD, and T. SMITH, as a council of investigation; and the parties having accepted their report, I wish to make some statements on some of the points of the case to my brethren.

"To whom it may concern; especially the former readers of the *Bible Advocate*. I take this opportunity to state, that in the 'Appeal' I published in the *Advocate*, I complained that a plan was laid, and reports circulated, by prominent members of the Boston Conference, with the intention of injuring, or destroying my character and influence; and that those reports were industriously circulated among the brethren. This I called a 'dark plot,' &c. &c. On the examination, it appeared in evidence that no such plot, or plan, was laid at said conference. Notwithstanding there were unfavorable reports circulated, it did not appear in evidence that there was a design, or plan to injure me. Again. The letter on this subject which I wrote to one whom I supposed to be of the committee on conference business, viz., Bro. A. HALE; and of the fate of which I left the readers of the *Advocate* to judge, appears in evidence never to have reached him, or the *Herald* office, to which it was directed. The supposition that there was a design at the conference, and that my letter to Bro. HALE had been received and disregarded, was the ground of complaint on which I made my appeal.

"I would, therefore, cheerfully confess that I have acted in this matter under a mistaken view of facts, as they appeared in evidence before the committee. And I heartily desire to remove every wrong impression I have made on the minds of those concerned by publishing said appeal, and consequent notes, or remarks; also all wrong impressions made by conversations growing out of these matters. In so far as these matters have injured the brethren above-named, the brethren generally, or the cause, I would humbly ask the forgiveness of all, and sincerely hope that none will allow themselves to retain any wrong feeling which may have been begotten by my appeal.

"J. TURNER.

"P. S. Other matters, which it is not deemed necessary by the parties to make public, were also satisfactorily adjusted. J. T."

By this investigation, and the position occupied by Bro. TURNER, we are prepared to say, that it is not surprising, from the point of observation he occupied, that he should have cherished at that time the supposition which he now regrets. We further state, said to have been circulated by some to Bro. TURNER'S prejudice, that he agreed before the committee and parties concerned to make a confession, and failed to fulfil his agreement, is incorrect. There was to some a seeming delay to make the promised public statement here made, but motives which dictated the delay we are not to judge. Now that Bro. TURNER has the proof of our innocence in these matters, he will hereafter be free from suspicions of our integrity.

## Addenda.

BRO. HIMES:—Since writing my answer to the "Harbinger's" notice of our *defence*, I have reflected more on two points, and wish to add a few words. I feel afflicted—grieved. My heart has great heaviness and continual sorrow, at the *unreasonableness* of some of my brethren. Those brethren I have loved most dearly, but they have taken such an *unreasonable* course as greatly to afflict my soul. I am in an unwelcome position. I am there without seeking it. Gladly would I relieve myself if I could with a clear conscience, before heaven. I know well how Jeremiah felt when he could wish his "head were waters and his eyes a fountain of tears." It has been the greatest sacrifice that I have made this ten years, to differ with Bro. Marsh; but he has compelled me, and on him must rest the responsibility.

The point on which I wish to remark further is this: he says we "still persist in *hunting* him with an *unforgiving spirit*," &c.

In a late number of the "Harbinger," Bro. Marsh says he has "taken the liberty to differ with us on certain principles of action," or words to this effect. In the last number, speaking of the same "plans," he says: "We have opposed those plans." This is true. But have I ever complained of this? Never! This is not the ground of complaint. But it is for representing me and my brethren falsely, as we have shown, in "eight general specifications," and a number more might be shown. This we did by extracts from his own writings. Are we to be blamed for this? Let the blame fall on us if we deserve it; but if not, let it fall where it justly belongs. We ever have accorded, most cheerfully, to all our brethren, the right to differ from us, on any and every point where they saw differently from us, while we claimed of them the same right in regard to ourselves. How, then, can there be room here for any offence? If for no offence, there can be no want of forgiveness.—Why, then, complain? Why charge me with "hunting him with an unforgiving spirit"?

Let us analyze the case.

1. Bro. Marsh differs from us on the subject of conferences. This he has the most perfect right to do.

2. This position is a public one—it has reference to all the brethren from whom he dissents.

3. In a public manner, in dissenting from his brethren, he most grievously misrepresented us. He charged us with doing an "anti-Christian thing," and other wicked acts, of which, if we were guilty, we deserve the reprobation of all the good, until we repent, (and this, I, for one, see no reason to do.)

4. He maintains the same uncompromising attitude of hostility to our conferences and conference acts, which he denominates "anti-Christian," and represents as too odious to be tolerated by the friends of Christ.

5. We defend ourselves from these cruel and unjust aspersions, which we assure him have wounded and grieved us sorely. He will give us no credit for kindness or Christian feeling towards him in the matter; but,

6, When we utter our complaints, and defend ourselves against these misrepresentations, he makes it a personal affair, and charges us with "hunting him with an unforgiving spirit!"

Then, brethren, it has come to this, has it? when I am charged with doing wrong, I must not utter one word against my slanderer—I must not open my mouth in repudiation of the false charges. If I do, although he who thus treats me maintains the same hostile attitude, I am represented as "hunting him with an unforgiving spirit"!! I ask you, my brethren and sisters, how you would like to be thus treated? How would you like to have a man injure you, and when you complain, and ask him to do you justice, turn, and instead of complying, charge you with "hunting him with an unforgiving spirit." I am the one to ask sympathy. I do not like to be abused, and then charged with an "unforgiving spirit" by him who abuses me.

2. Why is my name connected with Bro. Himes in that notice? He had nothing to do with the report, except to urge its adoption, in open conference, before all the brethren.

3. I am represented as having a collusion with Bro. Himes. This is not true. I refer to the representation, that the "design of the report was his *excommunication*." I knew nothing about his affairs, as agent, with Bro. Himes, except what I saw transpire in Bro. Marsh's office, *and in his own presence*, as also that of Bro. Bywater and others. I have no recollection that Bro. Himes ever changed the first word with me on the subject of Bro. M.'s agency, nor did I know that his name was withdrawn from the list of agents, till Bro. M. stated the fact in the last "Harbinger." And I have already stated that, so far as my knowledge extends, *he had nothing to do with the report*. So much for the charge of collusion. With other things in the notice, I have no more to do than others of the committee. I shall, therefore, leave them.

I ask my brethren and sisters all abroad to look at the matter without prejudice. Are we to have brotherly love? How shall we have it? When the apostle says, "Let brotherly love continue," he does not tell you and me to love with "brotherly" affection the man who is not brotherly towards us. But he does tell us to behave ourselves in such a brotherly manner towards our brethren, that we shall not *hinder* "brotherly love." How can I love with "brotherly love" the man who grieves me every day, and will not retract? More: when I point out the cause of grievance, turns, and charges *me* with "hunting *him* with an unforgiving spirit"? It is time these evils were put away. I desire peace—I pray for it—I labor for it. I have no "unforgiving spirit" against any fellow mortal. Bro. Marsh may search Albany, where I have been for the last two years, and he cannot find the man, who will say that I ever, in my intercourse with my brethren there, manifested an "unforgiving spirit" towards him. No: I do not feel it to-day: but if he will shut up my bowels, by his "unbrotherly" treatment, he alone will be responsible. Is it not time this war ceased? Had we not better all cease to stigmatize each other for our honest faith, and go to building each other up in the faith of the Gospel? I think we had. Let those who have grieved their brethren, remove the cause of grief, and for one, I promise they shall find no want of forgiveness in me. But if I am to be "hunted with an unforgiving spirit," I may in future keep silent, and let God, the judge of all, settle it in the day of Jesus Christ. Your brother in affliction,

G. NEEDHAM.

*Worcester (Mass.), July 30th*, 1849.

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## Correspondence.

### "THE OLD PATHS."

"Thus saith the Lord, Stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer.

One night I walked, when darkness veiled my eyes,
Through woods in which I once, ere that, had found
A person lost, though Sol was in the skies;
By feeling with my feet along the ground,
Though logs and leaves and brush did much abound,
I found a path,—quite seldom trod by day:
With shouts I well might make the woods resound:
And when amongst the brush I'd get astray,
How glad to feel my feet again were in the way.

Perchance amid our far-out Western woods,—
Where homes are sparse, and roads like roads are few,
But "traces," where some settler moved his goods,
And *trails* and roads laid out with *blazes* new,
Turn here and there, and meet your constant view,—
An Eastern man pursued his way alone,
To "look for land," or preach the word most true,
And finds that he is in a road unknown,
When night steals on,—himself and horse quite weary grown.

He knows not which of all the roads to go:—
Now stopping, listening, studying out his track,
Now hastening,—to where he does not know,—
Now turning, half inclined to journey back,
While night enshrouds each road and path in black,
Then trusting all to his bewildered steed,
He greatly blames himself that he should lack
The sense to have inquired, and taken heed,
In time, before he came to such distressing need.

He hears, (quite new to him,) the screeching owls,
And now his horse starts up a snorting deer,
(He knows not what it is at night); and howls
And screams of wolves and panthers make him fear;
And now a gang of noisy wolves quite near,
Pursue a deer in close and dreadful chase:
The traveller's hair stands up from ear to ear,
The horse, regardless of his master's peace,
Runs frightened through the woods, and leaps o'er many a place.

But soon he strikes upon a beaten road;
What joy he feels who was as good as dead!
What heart-felt thanks he offers up to God,
That he in mercy has so safely led,
And saved him when his hope itself had fled.
No greater joy he feels, when now a light
Directs him to a house, a friend, and bed,
Where he in peace and rest may pass the night,
And start anew at morn, and keep his road aright.

Dear Christian, journeying through this earth to heaven,
Whene'er you find your erring feet astray,—
Neglected all the kind directions given,—
Stand in the way and see,—inquire the way,—
Ask for the ancient paths, and humbly pray
That God may show the way that's good and best:
Walk ye therein with caution day by day,
And ye shall find your souls have joy and rest,
For Wisdom's ways are pleasant, and her paths are blest.

Dost ask, my friend, if I would have you go
In error's olden paths, because they're trod,
And shun all paths unfrequented? No, no!
Better to be alone, than not with God.
Seek olden paths not only—but the good.
Where is the blessed way? and who the guide?
The way of holiness! well understood
By prophets, Jesus, and apostles: there abide,
And ask of them,—in them alone confide.

How oft, alas! presumptuous or proud,
Do men neglect to ask for Wisdom's ways!
Who, if they travelled but an earthly road,
Would ask whoe'er they saw, even boys at plays.
Ah! soon they find they're in a dreadful maze:
And as a person lost, and "turned around,"
Nigh thinks the sun, (emerging from a haze,)
Itself is wrong,—so they that Book profound
Would fain esteem untrue, and thus their folly's crowned.

And there are those who say the're sent of God
For guides, and some the royal signet show;
But many false ones live upon the road,
And some pretend to guide who know not how;
Some, when the way they do not know;
While others have an object of their own,
And where their interest calls, would have you go:
As when some speculator has a town,
And takes you there to add to its renown,
Or as the panders, (devils, O, how low!)
Guide to the Sodoms which the Lord in fire will drown.

A. Merrill.

### AN ENCOURAGING LETTER.

"I could drink the bitter cup,
With its very dregs of woe,
And have borne all the reproach,
Had it come but from a foe."

When the heart-broken monarch of Israel had past the brook of Kidron, and ascended mount Olivet, with the few faithful adherents who still attached themselves to him, at the time of the conspiracy of his son Absalom, mournfully did he review the list of names brought by every messenger, of those who were his enemies. When the startling report had reached him, that the hearts of the men of Israel were after Absalom, he remembered the prophet Nathan, who had appeared before him in years gone by, announcing the displeasure of his God, at the crime committed in consequence of his sinful passion for the wife of Uriah; and also because of it, that the sword should never depart from his house, and also that evil should be raised up against him of his own house.—He remembered this prophecy, and the sin which drew it forth, and he meekly bowed to the chastening rod; and when the Benjaminite Shimei came after him, and cast stones at him, and cursed him, he said, "Let him alone, and let him curse, for the Lord hath bidden him;" and then he strengthened himself in the belief, that because of his affliction, God, who had so often delivered him in the time of trouble, would again hear prayer, and he said: "It may be that the Lord will look on my affliction, and that the Lord will requite me good for his cursing this day." And when the names of those individuals, who but the day before had been among the most obsequious courtiers who had bowed before, but were now of the conspirators, were again and again repeated, he expressed little surprise, and seemed to feel no anger. But by-and-by, when it was told him that Ahithophel was against him,—his chosen guide,—whose friendship with him had been so sweetly cemented by the love of God, as he had supposed, in each heart, he felt as did the noble Roman, when he beheld his beloved Brutus drawing forth his dagger from the last dreadful wound, that *this* was the "unkindest cut of all;" but not like Cæsar did he feel, that in breaking this strong friendship all was gone, and lay him down to die; but he immediately fled to his strong refuge—his God—and said: "O, Lord, I pray thee, turn the counsel of Ahithophel to foolishness." But as he bowed and wept, he still felt the rankling wound from the hand of his friend, and he sadly repeats his wrongs in mournful song thus: "For it was not an enemy that reproached me; then could I have borne it: neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel, and walked unto the house of God in company." Psa. 55: 12–14. I can imagine how the stricken monarch, on that melancholy night, viewed the experience of his past life in retrospective thought; how he remembered the scenes of his youth, when a shepherd boy, he had looked up to the azure sky, and felt in his soul "that the heavens declare the glory of God, and the firmament showeth his handywork;" and how he remembered in the faithfulness of his care for his innocent charge, at a time he had rushed forth to the rescue of one of the lambs of his flock from the paw of the bear, and at another time from the paw of the lion, and was delivered by the God of Israel from both these enemies. And now, while the banner, with the Lion of the tribe of Judah, was floating above the encampment of his little company, might he not hope for that, and for himself, his God's protection, even in this extreme trial? He might, too, remember the giant of Gath, the smooth stone from the brook, the sling, and what God then wrought for him and by him, and his faith grew stronger. He remembered his beloved Jonathan, and as a tear came to his eye, and a sigh escaped his heart, he murmured, "I have known friendship. 'My brother Jonathan, thy love to me was wonderful, passing the love of women.' And though thou hast proved untrue, Ahithophel, I will not believe all men are liars."

How often had he gone out against the heathen, and how often had he returned victorious! How many times had he been delivered from the hand of Saul, his most inveterate enemy! By a reviewal of this rich experience, though sick at heart with sorrow, aggravated by his false friend, he finds himself in a state to say to his weary soul, "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

These reflections upon this sacred history, were brought to my mind in consequence of reading a letter in the "Herald" of the 28th ult., containing, as I believe, false charges against the conductor of that paper. And as I read the editorial remarks connected with them, I felt constrained to say, How long, O Lord, shall thy cause be thus wounded in the house of its friends? How long shall those beloved brethren, hoping for the speedy fulfilment of those splendid promises which we rest upon as Adventists, be lured away by the tempter, and permit their minds to be embittered by rancorous feelings towards each other, when they should rather be rejoicing at the rapid approximation of those tremendous events indicating the coming of the King of kings?

I would say to the conductor of the "Herald," there would seem but little call for Adventists, who have long read your excellent paper, to say that we believe you free from the charges preferred against you. But, sir, as you appeal to us, we feel constrained to answer you. I say, and I am confident that in speaking my own sentiments, I express the feelings of many, that I should never have gathered from your columns that you was "waging a warfare against one of like precious faith;" nor can I conceive how a brother finds a manifestation of an ambitious "stretch for power, popularity, and honor among men." If such has been your object, brother, we would recommend to you to leave the Advent ranks to find these glittering toys: there can be little opportunity of an exercise of power with us. Popularity and honor among men you might seek and obtain elsewhere with more of glory attached to it.—But we would say, that if it be deemed "power, popularity, and honor among men," to be esteemed as one who has stood in front of the battle in this great move, not only as of its foremost pioneers, but as of its most fearless and noble champions, in the "enlightenment of man on the near coming and kingdom of our blessed Lord;" if it be popularity, power, and honor among men to be thus esteemed, we would repeat, most certainly we award these precious gifts to you. For how could we withhold them? We believe, Bro. Himes, that God has placed you in the high and responsible station that you now fill; and we believe he has fitted you by nature and grace for that prominent stand; and we also believe, that his grace will be sufficient for you, and that he will sustain and uphold you with the right hand of his righteousness even unto the end.

The other charges in the letter mentioned we pass over; the brethren of Batavia were evidently under deep temptation when they preferred them. May God enlighten their minds, and the minds of all those whose hearts are warm with the speedy advent of Christ. We would repeat, Bro. Himes, the counsel wherewith the king of Israel strengthened his own soul: "Cast thy burden upon the Lord, and he shall sustain you; he will never suffer the righteous to be moved."

In Christian friendship, yours, L. H. S.

*Portsmouth, Aug. 2d*, 1849.

### PROTEST AND APPEAL FROM THE CHURCH IN HOMER.

Dear Brother:—The last "Herald," containing a communication from Bro. E. M. Smith, and others, of Batavia, preferring several charges, of no small magnitude, against yourself and others, has been received. And feeling a common interest with all such as we have the fullest evidence to believe, are laboring to advance the cause of God, and spread the triumphs of truth, we wish as a church, to whom "the Advent cause is dear, very dear," to be heard.

And in what we have to say, we shall not be understood as laboring to cover, or conceal the errors, wrongs, or imperfections of any of our brethren, and are not so blind to the faults of those whom we "highly esteem," as not to know that our brethren of the "Herald," like other poor mortals, are liable to err, and to inflict deep wounds on the cause which they are endeavoring to promote. But believing that the charges preferred against the conductors of the "Advent Herald," in the communication aboved alluded to, of too serious a character to pass unnoticed, we feel that we are called upon to "speak out."—The following are among the charges contained in the communication referred to:—

"The course taken by the 'Herald' we deem wicked and ungodly. In it we see a stretch for power, for popularity, for honors among men, a disposition to crush and trample down those who honestly differ, and are searching after truth. We see journeys taken, books distributed, to buy up sympathy and influence, other than to advance the cause of Christ."

Now, we wish to call the attention of our brethren generally, who are interested in the same great cause which is so dear to our hearts, and in which we have embarked with "our lives, our fortunes, and our sacred honors," to the above charges; and if those who preferred them are prepared to sustain them, (which they are bound to do if they can,) then we are under solemn obligation to our brethren, to the world, and to God, to withdraw our influence, our sympathy, and our support, from those who are guilty of such high-handed treachery and treason against their brethren and the bleeding cause of Christ, in which they profess to be engaged. And if the above charges cannot be sustained, and are not true, then are we bound, by the high obligation that rests upon us to defend the suffering cause of the Son of God, and regard for the principle inculcated by the apostle, and quoted in the communication referred to, (that "when one member suffers, all the members suffer with it,") to enter our solemn protest against a communication steeped in the bitter cup of calumny, and tinctured with such base ingratitude.

The communication says: "However *highly* we may esteem you as an individual, yet we think the cause demands that we withdraw ourselves from every unholy influence," &c. Now, we venture to say, that if the charges preferred are believed to be true, the estimation in which the "dear brother" addressed is held by his accusers must be very *low*, to say the least.

If it is true that Bro. Himes has been laboring to secure "power, popularity, and honor among men," and that, too, by "crushing and trampling down" those of his brethren "who may honestly differ from him, and are searching after truth," then we should think it by all means advisable, that he slackened his efforts a little, that he might enjoy, for a *short time*, the benefits of his treachery, before his *abundant* and *increasing* labors should hurry him to the grave.

Again the communication says: "We see journeys taken, books distributed, to buy up sympathy and influence, other than to advance the cause of Christ." We pause for a moment, to let our brethreflect upon the character of this charge. The accused is charged with laboring to effect objects foreign to the cause of Christ; and to accomplish his "wicked and ungodly" purposes is taking journeys, distributing books, &c. O, brother, how hast thou fallen! and how deep the corruption that lurks within thy bosom, if the charge against thee be true! Little did we think, when receiving the fruits of your labors, and witnessing the results of your liberality, that you was seeking to purchase our affections, to sacrifice them at the shrine of your "unholy" ambition. We saw, too, thy brow furrowed with care, and witnessed the hectic flush, indicative of the burning fever within, as it rested upon thy temples. But more: we beheld the deep emotions of thy bosom, and listened to the melting appeals which fell from your lips, as you plead for the suffering cause of our insulted Redeemer. Say, brother, was all this to "buy our sympathy?"

But, brethren, before assuming the seat of umpire, and sitting in judgment upon the motives of one whom we have believed to be called of God to occupy so prominent a position among us, we want the best of evidence that *facts* and circumstances can produce, before acknowledging the validity of the verdict which a few of our brethren have seen fit to give; at least, we should want the fruit to testify that the character of the tree is bad. Perhaps the accuser is prepared to produce the required evidence. If so, we hope, in justice to himself and those whom he represents, together with many others who are interested in the results, and for the sake of the cause "around which all our hopes cluster," and to which "all our sympathies cling," that it will be forthcoming, that the accused may have the privilege of defending himself against charges, which, if true, are of sufficient magnitude to mark him with the deepest hypocrisy, and stamp him with the blackest infamy. For ourselves, we cannot see the most distant prospect of Bro. Himes, and others engaged in the same self-denying and self-sacrificing enterprize, ever attaining to that eminence of "power, popularity, and honor among men," to accomplish which their efforts are said to be directed. And after many long years of toil and hardship, amidst the most painful and discouraging circumstances, together with the sacrifice of health and property,—torn from the bosom of kindred and family,—exposed to the shafts of professed friends and avowed enemies,—we should think that common sagacity would lead the accused to see the necessity of at once abandoning the despised and *unpopular* work of warning the church and the world of the swift-approaching judgments of God, if they expect ever to succeed in accomplishing their "wicked and ungodly" purposes.

And now, brethren, unwilling to believe that the charges which have been preferred are true, we appeal to you.—Is it true that we have been so greatly deceived in the character and *purposes* of one against whom the attack has been mainly directed? Is it true that our brother, who has laid his reputation, his health, his life, his all, upon the altar for the cause, is guilty of laboring to effect objects so opposed to the principles of a pure and genuine Christianity, which he has professedly been laboring to promote? What say you, brethren? Can there be no just appreciation of motive? Must acts of the most disinterested benevolence, and deeds of the most noble and generous philanthropy, be perverted to answer to purposes so vile, so "wicked, and unholy?" Had the attack been made by avowed enemies to the cause, we should have remained silent, and let the matter have rested until the judgment of the great day. But the "accusers of our brethren" are those who say that "the advent of Christ is dear, very dear," to them; and that in that event all their hopes centre, and "all their sympathies cling;" and believing that our brethren who have been accused of crimes so flagrant, without evidence to sustain the charges, feel the deepest interest in the same great events, we therefore, from a sense of justice, and a strong conviction of duty, enter our protest against the charges preferred, and appeal to our brethren for decision in the matter. And far from seeking to defend any from censure which they may justly deserve, we say again, that we have not been blind to the faults and imperfections of our brethren of the "Herald," and could have wished that they had been more perfect, and had always manifested that spirit of Christian forbearance so strongly inculcated in the precious volume of divine truth, and so loudly called for in this time of conflict, near the judgment of the great day, which will soon determine the motives and characters of all men, and from which decision there will be no appeal. And with none but the kindest feelings towards our brethren of Batavia, we enter our protest, and make this appeal, earnestly praying that our brethren who have preferred the charges, and withdrawn their support from the "Herald," may be led to reflect upon the injustice they have done to our tried brethren of like precious faith with themselves, and the deep wounds which they have inflicted upon the hearts of many of their brethren, and upon the suffering cause of our divine Redeemer.

(In behalf of the church.)

Laban E. Bates, *Pastor.*
Joseph L. Clapp, } *Deacons.*
John Smith, }

*Homer (N. Y.), Aug. 3d*, 1849.

Our readers will pardon us for publishing communications in our own defence; for the peculiarity of the case seems to render such a course necessary.—Were the evils referred to confined to a few in a given place, we should not think it important to notice them. But they are wide spread, and organized under the banner of a "good spirit," seeking nothing short of our overthrow. With a private correspondence, a lavish of means, and untiring industry—which would be commendable in a good cause—much has been accomplished, of which many unsuspecting Adventists are unaware. It may be asked, What is the cause of all this? Are the insinuations and "invidious" flings against you justifiable by facts! *No!* What, then, is the cause of all this aspersion of motives and character? "The head and front of our offending" is simply this: *we will not depart or turn aside from our true and proper work*, to publish and advocate every view, or opinion, that is pressed upon us by their authors and advocates. Our offence consists in adhering closely and undeviatingly to our specific work. And in this course, let what will come, we say, God help to the end.—Ed.

### THE WOMAN OF REV. 17: 7.

(Concluded.)

Here it may be remarked, that by the act of the ten kings receiving power as kings one hour with the beast, must not be understood as their receiving power with the woman who sat on the beast. The beast is the civil power, which did not exist until these kings, receiving power as such, each contributed his part to the formation of the whole power upon which the woman sat. They therefore receive their power as kings—*μιαν ωραν—uno eodemque tempore*, at one and the same time (Vitring.) with the beast, which the coalesence of their power constituted. This view is

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confirmed by the fact, that the angel is here (Rev. 17:12) describing the mystery of the beast that *carried* the woman, and not the mystery of the woman. The kings receiving their power at one and the same time with, and giving their power and strength to, the beast or civil government, were essential to its own constitution; but the exercise of the power of the first beast, thus constituted, by the lamb-horned woman beast is a different thing; therefore the kings receiving power with the beast cannot be applied to the Pope, or woman beast at that time; nor to any beast that can arise at any other time. I see not, therefore, the premises by which some suppose the gift of the power of the ten kings is yet in the future. The supposition that the image beast will consist of some inanimate mechanic structure, or future power that shall arise, is equally difficult to account for. How can any modern beast, or power, be the contemporary of the beast whose head was wounded, and whose existence and reign were limited to a time far in the past? Can any beast or government *now* cause the earth to worship a government which has no existence *now*? May it not as well be said the time of the greatness of Babylon has not come yet, as that the image beast—the cotemporary president of the first beast, has not been?

Having thus shown that the lamb-horned image-made beast of the 13th chapter is the woman that sat upon the scarlet beast of the 17th, and that therefore the diversity of epithet in their description is for the sake of charactery, or further means of information of the mystery of the woman; also, that the number of her name shows the time during which the magnitude of her greatness eclipsed the governments of Europe;—from this faint sketch of the woman's mysterious connection with the governments of her time, we will,

III. Examine her judgment. This is described as being effected by the hatred of the horns of the beast. (17:16.) This hatred was visibly commenced about A. D. 1447, and has since then continued to make her naked and desolate, until now, the last of these kings having withdrawn his power, *she*, not her *territory*, is being burned with political fire. It is to be observed here, that the judgment of the woman and beast are contemporary. The judgment Daniel speaks of was to take away the dominion of the compound government of the beast that had ten horns, and another speaking against the Most High. This judgment began more destructively to be 1798, and is particularly elucidated in the application of the third woe, or seven last plagues. The first five vials began and ended upon the sea, or field which gave birth to this beastial dynasty. The sixth vial fell upon the Ottoman government, and has made it dependent on the mercy of Christian governments. The seven vials also prominently affect the woman as a city. Under it the dark compact is broken up by an earthquake, which has recently rent her into three independent, self-existing, and self-projecting parts. Her tendency to this division began with the work of the three unclean spirits, and consists in aspiration after political power. Kings, people, and Pope desire it. This tripartite spirit is now drenching Europe in blood, and will continue its work of devastation, until the battle of the great day is ended. Annexed to this political division in the anti-Christian empire, is the fall of the cities of the nations. The distinction between the *great* city, and the cities of the *nations*, teaches by analogy, that there will will be other great government cities in Europe, not immediately embraced in the woman compact, and, therefore, are distinctively national in their character. These, the great governments of Europe, must therefore fall from their previous national positions; and as their fall must be brought about by their collision, we must see the great powers of Europe come up more directly against each other: Babylon's ruin will be only accelerated by this, and eventually, there will be no government "found."

This mystical city, in passing through the analyzing crucible of the seventh vial, is in the next and last stage of her judgment, as presented in the prophetic glass, disorganized, and resolved into her constituent parts: namely, the beast, the kings of the earth, their armies, and the false prophet. The next act of these kings, after desolating the woman, is that of making war with the Lamb. In this war the isolated fragments of the great city are represented as the party opposing him that sat upon the horse.—As the beast represents the civil powers of the anti-Christian empire in their legislative capacity, so these powers must unanimously engage in some act involving such capacity in juncta-position with the false prophet. This false prophet, being the same that wrought the political exploits in the presence of the beast, as already described, is only a characterism, distinctive of the woman, when stript, as she now is, of her regal covering, and is well answered in her false pretensions for temporal supremacy; on account of which, she is now observably designated as nationally false, by all the reformed nations of Europe—Rome not excepted. It is therefore in a national sense particularly, that he is styled "the false prophet;" and in this sense he is brought to view, with the kings, armies, and governments of the old Roman earth. As this battle must, therefore, take place at this juncture, when the notice of the beast, or Catholic powers of Europe, is being attracted by the false and deceptive claims of the discarded prophet, it follows that the present attempt of the beast, still deceived by the preaching of the false prophet, in sending his armies to establish such claims, must be the act in which the ungodly compound will be found fighting against God, and making war with the Lamb. At this time the angel takes his stand in the sun, or government of Europe, and invites the fowls of the air to the supper of the great God.

That there will be an embodyment of Russia, Turkey, and Austria, with other eastern districts, such as will answer to the description given in Ezek. 38: 1–6, that will take an active part in this coming tragedy, against the more Protestant nations of Europe, I think is inferable from the circumstances there brought to view. That England's independence will, therefore, be endangered, but not extinguished, until God's people be delivered, I think is perceptible.

Very soon, therefore, it will be known that those who are faithful, and have part in the first resurrection, will be blessed. Yours in hope,

WM. JOHNSON.

*Matilda (C. W.), July 4th*, 1849.

### HISTORY OF CHRIST.

BRO. HIMES:—It is always interesting to me to look at and reflect upon the life and character of our Saviour, and consider what it was that brought him from his Father's glory to earth, to be abased, and to die on the cross. It was because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It appears that many of the pious Jews, at a given period, were looking for the Messiah to come. They understood by the prophets that he was to come, and by the 9th chapter of Daniel about what time he would come. Hence, many were in expectation of seeing him.

He made his first appearance in Bethlehem, when his parents were on their way, with a large concourse of Jews, to Jerusalem, to attend the great feast.—His parents being poor, and the house at which they stopped full, they were obliged to lodge in a stable. Here was the birth-place of the Son of God, and a manger was his cradle. Though an inmate of such an humble dwelling, yet all heaven was moved at the event, and angels were sent to proclaim the news of the birth of the Son of God.

A bright star miraculously appeared in the east, to guide the wise men on their way to the place where the child lay. When they saw the child, they presented gifts, and worshipped him. The shepherds, also, while they were watching their flocks, were informed of the event. And suddenly there appeared a multitude of the heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace and good will to men." The shepherds then went to the place where the child was.

After the child was carried to the Temple in Jerusalem, there followed him good old Simeon, a just and devout man, who was waiting for the consolation of Israel, and to whom it had been revealed that he should not die before he had seen the Lord's Christ. When he saw the child, he took him in his arms, and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." He was fully satisfied that this was the Messiah who was to come. Good old Anna, too, who was constantly in the Temple serving God, day and night, when she saw the child, gave thanks unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem.

When we see the feeling that was produced upon the hearts of the pious Jews at the birth of the Saviour, how ought it to melt us into contrition, we who are constantly expecting the final consummation, and speedy restitution of all things spoken of by all the holy prophets, which is to be brought about through the birth, sufferings, death, and resurrection of Christ. May it have its sanctifying influence upon our hearts.

When Herod witnessed the excitement of the people, and observed their strong desire to see the new-born child, and pay it their homage, he was filled with jealousy and anger. He commanded that all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, should be slain. This cruel decree was made in order to ensure the death of Jesus, that he might not become king of the Jews. But God's eye was on the child. He knows the hearts of all men: he knew the motives of Herod. He told Joseph, in a dream, to take the child and his mother and flee into the land of Egypt. Then there was great lamentation in Judea, because so many innocent children were put to death. Perhaps many a child was taken from its mother's arms, or from its bed while sleeping, and destroyed before her eyes. Yes, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted." But there is a precious promise found in Jeremiah, that these very children, as well as all other such, shall come again from their graves in the glorious morning of the resurrection, and their parents will see them again alive, and live with them in the new earth, which will be restored to its paradisaical state. These are very comforting thoughts to all of those who have lost little children and pious friends.

After Herod was dead, God told Joseph to return with the child and his mother into the land of Israel. He set out, but hearing news that alarmed him, he turned aside, and dwelt for a time in a poor city called Nazareth, that a scripture might be fulfilled which said, "He shall be called a Nazarenze." And also, that "Out of Egypt have I called my Son."

The child grew, and waxed strong in spirit, and was in the desert until the day of his showing unto Israel.

When about twelve years old, his parents took him to Jerusalem to the feast. While they were on their return home, Jesus, unknown to them, remained behind in the Temple, conversing with the doctors, and asking them questions. They were astonished at his understanding. This was the first time of his showing himself unto Israel. When his parents had proceeded a day's journey, they missed him. They were filled with great anxiety, and after three days' search they returned to Jerusalem, and found him in the Temple, sitting in the midst of the doctors.—They upbraided him, and asked him why he had done so, and said that they were filled with sorrow. He replied, "How is that ye sought me? know ye not that I must be about my Father's business?" He then went to his home, increased in wisdom and stature, and in favor with God and man, a worthy example for all Christians to imitate.

How our hearts ought to be drawn out in love to God, and to Jesus Christ, his Son, and to all believers in the Christian religion. A. CLAPP.

*Hartford (Ct.), July 31st*, 1849.

### A CALL OF PROVIDENCE TO THE MINISTRY.

We give below a familiar letter from a beloved brother. We have long prayed that God would thrust him into the field. He will yet go, and, by the grace of God, feed his famishing children. We hope, also, that others will be called out, that the field may be occupied, and the last message of God to man be more fully proclaimed everywhere.

BRO. HIMES:—I will say nothing in praise of your most excellent paper; it speaks for itself, and is far above all meed of praise. It is to me a matter of deep gratitude and thankfulness, that, in the midst of the "gross darkness which covers the people," such a beacon-light is, in the gracious providence of God, permitted to exist, and give out its effulgence to the weary pilgrims, journeying onward in the strait and narrow way which leadeth unto life. It does seem to me, that as the darkness of the way increases, the prospect of a speedy arrival at the house of many mansions brightens, though, alas! the prospects, which are in such fearful fulfilment of the prophecy of the Great Teacher, of the things that should be in the days of the coming of the Son of man, forebode nought but wo and ruin to a world lying in wickedness.

You will sympathize with me when I tell you that the chastisements of my heavenly Father have been visited very sorely upon me recently. By a concurrence of circumstances, to me as mysterious as they were beyond my control, I have been quite unexpectedly compelled to take measures to bring my business here to a close. This was a treasured idol, because it was all my living; and yet in an unexpected moment it was prostrated in the dust. My heart repined, and sinned against God, in its murmurings at such a providence. Therefore, in His sore displeasure, He came into the inner temple of the heart, tore asunder the ties of parental affection, and bore away two cherished idols from my fond love and embrace. No, one could not suffice—the heart was not yet broken, humbled, subdued. Another of its objects of inexpressible affection must be sacrificed and taken, before the lesson designed to be taught, "Set your affections on things above, and not on things on the earth," could be fully learned. O, my brother, God hath in these sore trials smitten and subdued my wayward heart, and taught me that in Him alone is my help, and that to Him the heart owes all its allegiance. Hence, with David I can say: "Before I was afflicted I went astray; it is (therefore) good for me that I have been afflicted, that I might learn thy statutes, (for) I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

In regard to the future, I have nothing especially in view; in fact, my whole life for the last five years has been so distinctly marked by peculiar providences, that I hardly dare to assume to myself the prerogative to choose what I will do. I have committed all my ways unto Him who doeth all things well, and abide the openings and leadings of his providence. In regard to temporal things, I must be diligent to provide for my own household. Otherwise, by the apostle's rule, I shall be "worse than an infidel." And in all things I endeavor to live not unto myself, but unto Him who hath loved me, and given himself for me, that through his great poverty I in the end might be exceeding rich.

Your suggestion last fall, that I might be useful as a laborer in the Lord's vineyard, frequently recurs to my mind; yet I so much distrust my abilities, that I fear it would be presumption in me to enter the field, vainly, perhaps, hoping to make myself, or, rather, that God would make me so far acceptable to the brethren, as to justify the assumption of so responsible and sacred a position. Especially have I despaired of being justified in such a course, when I have learned through your paper that some of your long-tried, faithful, and efficient laborers have been compelled to abandon the field, at least for a time, and seek secular employment, for the support of themselves and families. If the laborer, in such cases as I have observed mentioned in the "Herald," be not worthy of his hire, then surely it would be tempting, or rather testing the providence of God, if nothing more, for me to cast myself upon the perhaps too great confidence and partiality of yourself and the brethren, for encouragement and support. I would be pleased to receive a letter from you, and your views of my duty in the case, under all the circumstances suggested. Yours, in the "blessed hope."

## Extracts from Letters.

From Whitewater (Wis.), July 27th, 1849.

DEAR BRO. HIMES:—I have just returned from the East. Having been absent from my native New England about three years and a half, I felt anxious once more to visit my friends and brethren with whom I formerly labored. On my way, I was seized with a slight attack of the cholera, which curtailed my labors somewhat, and diminished my enjoyment.

On my way East, I visited Cleaveland, and found the church there, the fruits of the labors of Bro. Litch and others, and once so flourishing, entirely broken up. I found but three or four who are still looking for the returning. The Tabernacle has been sold, and most of the former friends have turned infidels, and are supporting Pickands, who is an open infidel lecturer. Notwithstanding this lamentable state of things, we can say with the apostle, "Nevertheless, the foundation of God standeth sure, and having this seal, the Lord knoweth them that are his."

I just stopped at Buffalo, and learned that the adversary had been causing disaster among the brethren there. From thence to Troy, Low Hampton, and Sugar Hill, and found the brethren in each place well. In the latter place I had made my home for about two years. I found the church prospering under the faithful labors of Bro. I. H. Shipman, who is much beloved for his works' sake. I spent one Lord's day with them, and had a refreshing season. The Lord reward them for their love. I then visited the southern part of New Hampshire, and spent one Lord's-day. I preached part of the day to the Free Baptists, who manifested much interest. I next visited Lawrence, Boston, Worcester, Providence, and Bristol. Spent one Lord's-day in Bristol, and found the small church there in a healthy state, under the care of Bro. O. R. Fassett. I then returned to Worcester, preached one evening, thence to Concord, N. H., where I spent one Lord's-day. The brethren here have no one among them to act as an under-shepherd, but are supplied from abroad. The Lord prosper them. I then left for home. I intended to have visited New York city, but my ill health prevented. I stopped two days at Troy, thence to Rochester, and preached three times on Lord's-day to good congregations. I here saw our afflicted Bro. Pinney, who longs to be once more in the field. He is nearly well. On returning to my family, I found them most all sick, and they are still so now. I have been sick ever since my return, so as not to be able to do anything. I hope soon to get to that land where the inhabitants will never be sick. Yours, as ever.

MOSES CHANDLER.

From Waterloo (C. E.), July 30th, 1849.

BRO. HIMES:—Since I saw you, I have preached about every Sabbath, but my throat is much worse by the effort. Hence I shall have to be silent more than I am inclined to be. Bro. Orrock was here last Sabbath. His labors are acceptable and useful. A number of the brethren in this Province have been getting up a large tent, for the purpose of holding meetings in central places. This is a sign of life. The first meeting is to be held in Shipton about the first of Sept. Afterwards we expect to pitch the tent in Shefford, Durham, Caldwell's Manor, &c.—Brn. Shipman and Burnham are to attend. May we have seasons of light and love. With much sympathy in your trials, I remain yours in hope,

R. HUTCHINSON.

## Obituary.

FELL asleep, at St. Armand West, C. E., on the 16th of July, CHARLES TITTEMORE, son of John and Margaret Tittemore, aged 13 years, after fourteen weeks' suffering. His death was caused by a kick of a horse, which fractured his skull. His sufferings were excruciating in the extreme. Few are ever called on to suffer severer bodily torture than he endured. In 1846 he was converted to God, and for some time lived in the uninterrupted enjoyment of his favor; and though young, was very gifted in prayer and speaking. After a while he relapsed into a backslidden state, in which condition he was when he met with the accident which caused his death. He was much distressed at the prospect of death, and of appearing unprepared at the judgment. Such exclamations as, "O, I want to get well! I want to get well!" were continually escaping his lips. Fear of judgment (which, though a backslider, he viewed as very near,) constantly harassed him. However, about six weeks after the accident, through the blessing of God on the prayers and labors of his family and Brn. Levi Dudley and D. W. Soenberger, he was again enabled to believe in Jesus, and was healed of his backslidings. From that hour, as long as any sense remained, he was exceedingly happy in the love of God, and the prospect of a speedy resurrection.—Though his sufferings were acute in the extreme, he was perfectly resigned,—not a murmur escaping him. The sufferings and love of the Saviour, his coming, the resurrection, and the joys of the kingdom, were his constant theme. He frequently exhorted his brothers and sisters, and all who visited him, to prepare for the judgment, and exacted promises from his relatives and friends to meet him in the kingdom. He said it would be but a few days ere he should rise again, and remarked, that though he should have been glad to have been one of those who should be changed, yet, as it was God's will, he was willing to sleep. After he was reclaimed, he was visited by Brn. L. Dudley, R. Hutchinson, Gear, Soenberger, and others, who, by their advice and prayers, helped to confirm his faith and hope. To those brethren who visited him and us in our affliction, we return our thanks. We sorrow not as those without hope. In a few days, we hope to see our child arise from the tomb, and with him receive immortality and eternal life. His funeral was attended by a great concourse of people, who were addressed on the mournful occasion by Bro. D. W. Soenberger, from Acts 26.6. May the dying prayers of our child be answered.

Yours in hope. J. TITTEMORE.

BRO. HENRY PITTS, of this place, (Salem, Mass.,) departed this life Aug. 2d, aged 37 years the 25th of last February. He leaves a wife and four children to mourn his loss. He received his first religious impressions at the camp-meeting held here in 1842. Soon after this, he embraced the faith of Christ's coming, and has since that time been more or less associated with those who were looking for the Lord from heaven. We believe that he is now resting from his toils and sufferings, and awaiting the

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voice of the Son of God, to call him to his reward. The church here deeply sympathize with the relatives of our departed brother. We have all sustained a loss, but hope bids us look forward to the time when our brother, with the faithful of all ages and climes, will surround the throne of the Lamb, cast their crowns at his feet, and praise him forever. The funeral services were performed in our chapel on Fast day, by the writer. L. OSLER.

## Foreign News.

The steamear *America* arrived at New York on Thursday last, bringing news seven days later than our last. The intelligence is interesting. We select from WILLMER'S *Times*.

*England.*—A very large and enthusiastic meeting has been held in London to express public sympathy with the efforts of the Hungarians for the attainment of their independence, and to urge upon the English Ministry recognition of the existing government of Hungary. It is mentioned as a significant fact, that a Quaker moved the first resolution, which would go to prove that the wrongs of Hungary are appreciated extensively, when they overcome in a member of the Peace Society, something like an abhorrence of war. This feeling was strikingly shown by the meeting, when some of the speakers, instead of recommending expressions of sympathy, boldly proposed to aid the Magyars by taking up arms against Austria.

The scene which ensued baffles description. The whole assembly, packed together to suffocation, rose as one man, and "never," to use the well remembered expression of Byron, "was the yell of war in the London Tavern shouted more vehemently." The petition agreed to by the meeting has been laid before Parliament, and elicited an interesting debate upon the affairs of Hungary. Lord Palmerston demonstrated the impossibility of the government interfering, except by urging the belligerents, for the sake of their own interest, to come to some reasonable accommodation.

The cholera has become alarmingly prevalent in England. In the official reports, which it is said do not give but half the actual cases, there were 678 deaths last week in London, against 339 the week previous. In Liverpool, the rate of mortality is greater by 100 per cent. than during the rage of the disease in 1837, the deaths by cholera last week having been 640, against 463 the previous week, and 197 in the corresponding week last year. The fatal effect of the disease has been somewhat abated along the southern coast.

Charles Albert, ex-king of Sardinia, is daily expected in London, the Marquis of Sligo's town mansion having been taken for him.

*France.*—Since the proposition was made for proreguing the Legislative Assembly, reports have been in circulation respecting an attempt to change the form of government. Almost every incident that has occurred since the election of the President has given occasion for rumors like these. We are told that manufacturers are making lots of eagles, which the President will distribute when he visits the departments ostensibly to open the railways, and that on the 15th of August, the emperor's birth-day, the nephew will be proclaimed emperor!

A number of non-commissioned officers and privates of the French army have been embarked at Toulon for Algeria, as a punishment for having expressed extreme political opinions.

The President of the Republic has returned from his trip to the chateau of Ham, of which he was for so many years an inmate. His reception was of the most enthusiastic description. Cries of "Vive la Republique!" were very rare, and those of "Vive l'Empereur!" very numerous.

The Emancipation, of Brussels, says that Serjeant Rattier, Representative of the people, was so slightly clothed, on leaving for England, that a person had to lend him a great coat.

A dinner was given at the Palace of the Elysee to the chief editors of the Paris journals, in order to secure their adhesion to a demand to be made to the Legislative Assembly to increase the allowance of the President of the Republic to f.1,200,000!

Eighty Polish refugees have been ordered to quit Paris within twenty-four hours, and France in three days.

*Hungary.*—It is certain that up to the hour of the very latest intelligence from the seat of war, there are only reasons for entertaining the greatest confidence in the strength and glory of the Hungarians, who, under the enthusiasm created by Kossuth, are routing in all directions the formidable armaments of two stupendous despotisms. It is difficult to describe, intelligibly, the military operations of the contending armies, as all the accounts from Vienna to the 21st ult. are exceedingly confused and contradictory. It is admitted on all hands, however, that the treacherous Ban of Croatia, Jellachich, has been completely defeated by the Magyars under Bem; it appears that Bem crossed the Fraucis canal, at the head of 50,000 men, took the entrenchments of the Croats by storm, and after a series of combats, which lasted four days, compelled the imperialists to raise the siege of Peterwardein, and to evacuate the Bacska.

The troops of the Ban, dispirited by the defeat, and diminished by sickness and combat, can make no head against Bem, who has marched to the south, and the imperialists fear that he will enter Sclavonia. The Ban has been driven over the Danube into Syrmia, and the Servian chief Knicamin was forced to leave his position at Titel.

General Haynau is gone with the 3d division to the support of the Ban. Bem has entered Zombor amidst the acclamations of the people, and is now at the head of 100,000 men, in complete possession of the south of Hungary,

Bem writes from Bistricz on the 2d July, to the effect, that he he kept the Russians shut up in the defile near the Bosjo, without having taken a single man from the army operating near Carlsburgh, or against the Wallachians. The commissioner of the Hungarian government writes from Hermanstadt under the date of 3d July, the Russians had been forced to retreat to Cronstadt. Bem was preparing to attack that city on the 8th or 9th July.

The seat of the Hungarian government had been transferred to Arad on the 14th July. This last circumstance proves the assurance with which Bem hopes to finish with the Russians in Transylvania, and on the other hand it confirms the defeat of Jellachich, because if the army of the south was still formidable, the Hungarian government would never dare to select the city of Arad for its residence, as it would be placed between two fires.

From a bulletin by Prince Paskiewitsch, published in the Wiener Zeitung, we have his version of a sharp action which occurred on the 17th at or near Waitzen, between General Georgey and the Russo Austrian Generals Sass and Ramberg. The bulletin states that on the 15th the Hungarian army marched upon Waitzen, which was then occupied by the Russian Mussulman regiment, which, according to former orders, fell back as the enemy advanced. At night, General Georgey had secured a strong position before Waitzen; his army was estimated at 44,000 men and 120 pieces of artillery. He was at once attacked by the advanced guard of the Russians under General Sass, but his powerful artillery foiled all attempts that were made to dislodge them. The cannonade on either side was very severe, and the Hungarian cavalry executed several violent charges upon the Russians. On the 16th the main body of the Russian army was brought up, and on the 17th the Russjans attacked Waitzen, and notwithstanding a desperate resistance, the Hungarians were compelled to evacuate the town, with loss of two standards, two cannons, and 500 prisoners. In the pursuit it was found that only the rear guard of the Hungarians had been engaged, and that their main army had marched to the north. General Rudiger, with his cavalry, was despatched in pursuit. This is the substance of the Russian bulletin, which a correspondent of the London Times qualifies by stating that it should be used with great distrust, or be looked upon as the forerunner of very disastrous news.

From private accounts, it would appear that General Sass had advanced to Waitzen on the 15th, and that Georgey, marching along the left bank of the river, took up a strong position near Waitzen. At this juncture Gen. Dembinski's army of 40,000 men, which had been slowly edging away from the mining districts, came down upon General Sass, who was compelled to retreat to Duna Keesh, midway between Waitzen and Pesth. The Austrian General Ramberg hearing at Pesth of the defeat of the Russians, left that city, hastened to their support, and succeeded in stopping the progress of Dembinski's army, which eventually fell back upon Waitzen.

The body of the Russian army, meanwhile, came up from Hatvan, and its strength was brought to bear upon the Hungarian flank and rear, by which means, on the 17th, a great battle took place, which ended in the discomfiture of Dembinski's army, while Georgey had led his troops to the north, and not to Comorn, as was generally believed. It is thought Georgey will turn off to the east, and march to Kay.

The Austrian commander-in-chief has advanced with his main army to Pesth, leaving his main division on the island of Schutte, and the divisions under Generals Grabbe and Schlick on either bank of the Danube, to lay seige to the fortress of Comorn.

*Italy.*—The Sardinians, perhaps with a view to favor the Hungarians, have been delaying from day to day the execution of the treaty of peace with Austria, whereby a large body of the Austrian forces have been compelled to remain in Lombardy, whilst they might be advantageously employed in Hungary.

Prince Schwartzenburg has sent a peremptory demand to sign the peace in four days, or, otherwise, the war will be renewed. This sudden step has agitated the French and English Cabinets. The King of Sardinia, in his distress, has, it is said, appealed to the President of France to arrange the exist-ng difficulties with Austria.

La Patrie says—"We are assured that the government was apprised to-day by a telegraphic despatch that peace was definitively concluded between Austria and Piedmont. The latter power has accepted the *ultimatum* of Marshal Radetzky."

There is no truth in the statements of the Pope's intended journey to France.

Venice still held out on the 13th. The prolonged resistance of Venice, says the Times, whose glorious defence against an overwhelming force, has added another page of imperishable splendor to her history, has shown the world that the ancient spirit of Italy has not departed forever.

Rome, under the military rule of Gen. Oudinot, is tranquil. All public acts are done in the name of the Pope, who still continues at Gaeta, but beyond the fact that he will remain there until after the accouchement of the Queen of Naples, nothing seems known. It is said he will afterwards proceed to Rome in the full and unrestricted possession of both temporal and spiritual authority, and that the priesthood around him having learned nothing from their past misfortunes, resolutely refuse all concessions to the popular party. It is not stated how the French army is to be paid, but it is reported that Russia has agreed to lend the Pope ten millions, without interest, the principal to be paid at the rate of half a million annually.

The American Consul at Rome had not resumed his functions since the outrage committed upon his flag and family by the French soldiers. The Consul, after strongly protesting against the indignity, withdrew. Garibaldi was at Orvieto on the 17th, and levied a tribute of £2,000 on the inhabitants, after which he took up a position in the neighborhood. The people were collecting in different parts of the country and forming bands of armed men, with the design of joining Garibaldi.

The whole number of passports recognised by the French amounts to 5000, so that if we add to that number the 4000 who accompanied Garibaldi, we shall have the total number of strangers who fought in Rome.

From Perrara we learn that a demonstration has been made in that town against the French.

## THE ADVENT HERALD.

BOSTON, AUGUST 18, 1849.

WILL not the true-hearted friends of the *Advent Herald* wake up, and make a special effort to sustain, and enlarge its list of subscribers? They *can* do it; and we hope every minister will use his influence to extend our circulation. By enlarging the circulation of the *Herald*, they enlarge our usefulness, as well as give support to the office. An effort should be made, also, by every subscriber.—Perhaps there is not one but can do something, if they go about it. We cannot offer rewards, or prizes, to our friends, who may aid our glorious cause in this way, except it be the reward of well-doing, which GOD will not fail to give.

TRACTS ON THE SECOND ADVENT.—A *new series* of original Tracts,—designed to illustrate the *Character, Position,* and *Work* of those who are looking for the speedy return of the Messiah,—is now in progress, and will soon be published. The *first* of this series—entitled "OUR SPECIFIC WORK"—is about ready for delivery. We designto circulate of this No. *One Hundred Thousand!* Who will aid us? Who will take 100, 500, or 1000, for distribution? Let every gathering of the multitudes be supplied. We owe this effort to the world, and to our God, who has called us to this glorious work.

"THAT BLESSED HOPE."—This is a new Tract of eight pages—being No. 11 of the series of "*Tracts on Prophecy.*" This Tract is now ready for the press, and for the purpose of informing inquirers of the reasons of our blessed hope, is one of the best that we have published. A large mass of Scripture references are given, arranged under their proper heads, which will render it peculiarly acceptable. Packages of 12, 25, 50, or 100, may be had at one cent per copy.

"ARMAGEDDON."—The second edition of this work is now ready to be sent to all desiring its perusal. The ground occupied by the author is the same as in the former edition; yet many valuable additions are made to those parts which might seem, at first, obscure. The work is a unit. 1. It traces the fourth beast of Daniel from its origin to the judgment, and describes family—civil, social, and ecclesiastical—and his mark, number, and name. 2. The gathering hosts are minutely detailed—as they are now marshaling under the banners of Satan and the Messiah. The subjects are vast. We are hurried into the field of final conflict, and see the armies pass in review before us. The book is worthy the attentive perusal of all classes. Let it be widely circulated. Price, 37 1-2 cts single, in boards; stitched, for mailing, 30 cts., or four copies for $1. Discount by the quantity.

AGENTS, and others, who order new works, should endeavor to send for no more than they will be able to dispose of readily. Such are the calls for them, that we shall not be able to furnish that quantity, which will allow of any being retained on hand any length of time.

As very few in Western New York have been supplied with the Testament, we would say, that they now can have the new Harp and "Armageddon" sent with it. It is hoped that brethren will send in their orders without delay.

Bro. OSLER wishes to inform Bro. Boyer and the friends in Centre County, that in consequence of circumstances which he could not control, he will be unable to visit them, as advertised in the "Herald;" but he has arranged with Bro. Bonham to be there in his stead. Bro. B. may be expected there by the 23d or 24th inst.

Bro. PHELPS informs us that the brethren in New Haven, Ct., hold meetings there in the meeting-house corner of York-street, fronting Grove-street; that they are endeavoring to walk in the order of the Gospel, and are blessed in their labors.

WE have had several calls for Tent meetings West. We will hold one beside that at Homer, and will make arrangements for it at that meeting, to be held wherever it may be thought the most good can be done.

EMERY H. ADAMS, of Lowell, will supply Harps, Testaments, and other books, to any that wish them, at the Chelmsford camp meeting.

T. M. inquires, if a Mr. Dealty, in Nova Scotia, has any connection, or fellowship, with the Adventists in the States? We answer, No—none whatever.

### BUSINESS NOTES.

H. Wilson—We have sent the missing numbers as you directed.

B. W. Johnson—The bundle was sent from this office on the 26th of June, and would not be likely to get to New Orleans before the latter part of July. We sent you a copy of "Armageddon" by mail on the 13th inst.

H. L. Smith—Sent books by Thompson & Co.'s express.

W. King—Sent "Armageddon" last week.

J. P. Smith—They can be sent by mail without covers. The postage of the one will be about 12 1-2 cts., and of the others, 4 or 6 cts.

R. R. York, $2—Soon.

### TRACT DISTRIBUTION AND MISSION FUND.

| | |
|---|---|
| J. Kelsey. | 5 00 |
| Geo. Phelps. | 2 00 |

### MEETINGS.

Bro. F. T. Mansfield has appointed a conference to be held at Cold Spring, M'Henry county, Ill., near Bren, Jerome, and Fenney, to commence Sept. 5th, and continue over Sunday.

A meeting will commence at the True school-house in Holderness, N. H., on Friday, Sept. 7th, to continue over the Sabbath. Brn. E Burnham, J. Smith, and myself, ase expected to attend.
(By request of the brethren.) J. COUCH.

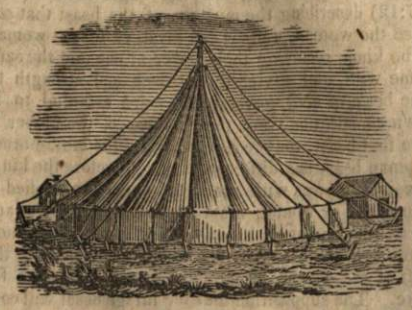
A conference will be held in Holderness, N. H., commencing the Friday before the fourth Sabbath in September, and continue over the Sabbath. The undersigned expect to attend.
EDWIN BURNHAM, WESLEY BURNHAM.

Bro. N. Billings will preach at Lincolnville, Me., third Sabbath in August; Belmont Corner, Tuesday evening, 21st; Palermo, evening of the 22d to Sabbath evening, 26th; South China, 28th to Sabbath evening, Sept. 2d, as brethren may appoint; Windsor, 4th to Sabbath evening, 9th; Alna, Sabbath, 16th; from thence to Hallowell.

Bro. Bentley will preach at Sugar Hill, N. H., the third Sabbath in Aug.; North Springfield, Vt., the 4th; Claremont, N. H., the first in Sept., and in Woodstock, Vt., the second.

Bro. Bonham will preach in Clark's Hall, Portland, the third Sabbath in August.

### BIG TENT MEETINGS.



MEETING AT HOMER. N. Y.

This meeting will commence, by permission of Providence, Friday, August 31st, and continue from seven to ten days, as judged best at the time. The objects of the meeting will be, in general, to set forth and defend—1. The doctrine of the Second Personal Coming and Reign of Christ on earth, in the Millennium, and not a spiritual reign, as the great body of the church now teach. 2. That this Advent of Christ is now nigh, even at the door, and the next great event in historical prophecy, an event for which the church should watch, and prepare, and wait. 3. The signs in the natural, moral, and political heavens, which show that the consummation of the ages is hastening, and will soon break upon us in the infinite splendors of eternal glory.

It is expected that Brn. Bywater and Burnham will pitch their tent in connection with ours, and co-operate in this glorious work. All our Advent brethren and sisters, who sympathize in the object of this meeting, are affectionately invited to attend, and aid in the great work. All who wish to hear the reasons of our hope, are likewise invited to attend, and give us a full and candid hearing. The present is an eventful age, which affects not only the destiny of nations, but the eternal salvation or damnation of men. Let all be aroused from their slumbers, and prepare for the grand assize.

Brethren going by rail-road or canal from the East, will stop at Syracuse, which is about thirty miles from Homer. Those coming in companies of six or eight, would save a third or half the expense, by employing a conveyance at some of the livery stables, or otherwise, in Syracuse, to Homer. The fare by stage is $1 50. If any should go by public conveyance from Syracuse, they had better go by way of Skeneatlas, as it would be more pleasant, and they would be sure of a passage; besides, they would arrive much earlier at Homer. The fare would be the same. Friends from the West had better leave the rail-road at Skeneatlas, and take the steamer for Glenn Haven, at the head of the lake, from which a stage will convey them to Homer, about nine miles. Or, if those in companies of six or eight, will apprise Bro. L. E. Bates, of Homer, of the exact time at which they will be at Glenn Haven, he will provice a conveyance for them at hall the expense.

*Boston, Aug. 4th, 1849.* J. V. HIMES.

### TENT MEETINGS, &c.

A camp-meeting will be held at North Wilbraham, Mass., commencing Aug. 20th, and to continue until Saturday. The ground is situated on the Chicopee river, about fifty rods from the Western rail-road, and ten miles east of Springfield. Passengers will stop at North Wilbraham, which is within seventy-five rods of the ground.
(For the brethren.) H. MUNGER.

A tent meeting will be held at Cambridge, N. Y., Aug. 22d, at 10 A. M., to continue over the Sabbath. Will Bro. Graham select the best location, and give general notice.

Also one at Tinmouth, Vt., commencing Aug. 28th, at 7 P. M., to continue over the Sabbath. Will Bro. Packard select the best location, and give notice.

Also one at Woodstock, Vt., near the Densmore hill, Sept. 4th, at 7 P. M., to continue over the Sabbath. Brethren will bring provisions with them. Horse keeping may be had on the ground. If this is not the best location, will the brethren select and give notice.
R. V. LYON, A. BROWN.

A tent meeting will be held near Shannock Mills, Richmond, R. I., to commence Thursday, Aug. 23d, and hold over the Sabbath. Those coming from Providence will take the Stonington cars, and stop at Richmond station, about a quarter of a mile from the ground. Bro. Edwin Burnham and myself expect to be present.
E. BELLOWS.

There will be a camp-meeting in Chelmsford, Mass., on the land of Bro. Benjamin Spaulding, the use of which is given gratuitously, to commence Aug. 25th, and continue a week, more or less, as the Lord may direct. The land is situated five miles from Lowell, one and a half from Stony Brook rail-road, Factory Village depot, and two and a half from North Chelmsford.

Brethren coming on the Concord and Nashua rail-road will purchase tickets to North Chelmsford, where the Stony Brook train will take them to the Factory Village depot. Those coming from Lawrence, Salem, and Boston, will stop at the Middlesex-street depot, Lowell; from thence they will go to Factory Village, where there will be a conveyance to take them to the ground. Horse keeping on reasonable terms. D. CHURCHILL, G. PIERCE, B. SPAULDING, W. WISWELL, L. BOUTELL.

A camp-meeting will be held on the ground owned by Messrs. Alexander, five miles from Milesburg, one mile north of the Philipsburg pike, Centre county, Pa., commencing Aug. 23d, and to continue one week or more. It is hoped that all the brethren in this region will come, bringing their tents with them. Brn. Litch and Bonham will be present. (In behalf of the com.) J. D. BOYER.

### APPOINTMENTS.

Bro. H. H. Gross appoints to preach as follows:—In Lincklaen, Aug. 20th and 21st; Cuylerville, 22d and 23d; Cazenovia, 24th; Manlius, 26th; Syracuse, 27th; Liverpool, 28th; thence to the tent meeting at Homer. Post-office address till Sept. 5th, Homer, N. Y.

Bro. Gross also appoints to hold meetings as follows, associated with Bro. Ingmire, or other efficient brethren:—In a grove at Benedict's Corners, Fulton county, 14 miles north of Amsterdam, Sabbath, Sept. 9th; Jamesville, Saratoga county, 15th; in the Baptist church at Greenfield Centre, commencing 18th, at 7 P. M., and continuing at 10 A. M. and 2 and 7 P. M. each day till the 23d. Post-office address from Sept. 5th to the 22d, Greenfield Centre, Saratoga co., N. Y.

Bro. S. I. Roney will preach at Granby, Mass., Thursday evening, Aug. 30; North Leverett, 31st; Northfield Farms, Sunday, Sept. 2d; Townsend, Vt., the 3d, where Bro. Allen may appoint; Woodstock, the 4th, and continue over the Sabbath to the tent meeting; Waterbury, the 11th; Burlington, the 12th; Alburgh or Clarenceville (where the brethren think best), Sunday, 15th; Massena, Sunday, 22d.

Bro. D. T. Taylor, jr, will preach at Bristol, 19th; Wallingford, 21st; Prospect, 22d; Waterbury, 23d; Plymouth, 24th; Roxbury, Sunday, 25th; New Milford, 28th; Kent, 29th; Sharon, 31st, Salisbury, Saturday evening and Sunday, Sept. 1st and 2d.

Bro. I. R. Gates will preach at Abington Sunday, Aug. 19th; and in Clark's Hall, Portland, the first and second Sabbaths in Sept.

### AGENTS FOR THE HERALD.

ALBANY, N. Y.—F. Gladding, 111 Jefferson-street.
AUBURN, N. Y.—H. L. Smith.
BUFFALO, N. Y.—F. McWilliams.
CINCINNATI, O.—Joseph Wilson.
DERBY LINE, Vt.—S. Foster, jr.
DETROIT, Mich—L. Armstrong.
EDDINGTON, Me.—Thos. Smith.
GRANVILLE ANNAPOLIS, N. S.—Elias Woodworth.
HARTFORD, Ct.—Aaron Clapp.
HOMER, N. Y.—J. L. Clapp.
LOCKPORT, N. Y.—H. Robbins.
LOWELL, Mass.—L. L. Knowles.
LOW HAMPTON, N. Y.—L. Kimball.
MALONE, N. Y.—H. Buckley.
MILWAUKEE, Wis—Saml. Brown
MORRISVILLE, Pa.—J. F. Lanning
NEW BEDFORD, Ms.—H. V. Davis
NEWBURYPORT, Mass.—J. Pearson, Water-street.
NEW YORK CITY.—Wm. Tracy, 75 Delancey-street.
PHILADELPHIA, Pa.—J. Litch, 16 Chester-street.
PORTLAND, Me.—Peter Johnson, 24 India-street. [ding.
PROVIDENCE, R. I.—G. R. Glad-
ROCHESTER, N. Y.—Wm. Busby.
TORONTO, C. W.—D. Campoell.
WATERLOO, Shefford, C. E.—R. Hutchinson.
WO'STER, Ms.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

## Receipts for the Week ending Aug. 15.

*The No. appended to each name below, is the No. of the* Herald *to which the money credited pays. By comparing it with the present No. of the* Herald, *the sender will see how far he is in advance, or how far in arrears.*

H. Murray, 443—30 cts.—J. S. Moulton, 430; J. W. Young, 456; Dr. J. L. Barker, 456; J. Brooks, 430; L. K. Brigham, 436; B. Keith, 456; B. Sanborn, 456; W. C. Hale, 456; R. Winter, 430; V. Wheeler, 456; P. Teats, 456; Wm. Lusk, 456; I. Calkins, 456; A. Cutler, 456; R. H. Bird, 456; Mrs. C. B. Hume, 469; Geo. F. Peck, 456; B. N. Thompson, 404; T. W. Goodwin, 423; Wm. Chapin, 430; J. Jenkins, 456; D. Tenny, 404; A. Winch, 438; P. Burns, 482; D. Burns, 456; P. Butler, 430; J. Doten, 430; C. Bayles, 456; J. P. Smith, 456; W. King, 456; L. Staples, 456; A. P. Smith, 430; L. Durant, 456; E. Sabins, 456; H. Abbe, 456; S. York, 469; C. L. Page, 456—each $1—N. Dearborn, 430; W. Peabody, 496; H. B. Baldwin, 456; J. P. Lambert, 482; C. G. Crane, 456; J. L. W. Bunker, 430; J. Crosby, 430; P. Souder, 391—each $2—F. S. Axe, 482; L. Lord, 482—each $3—G. C. Cochran, 430; G. Phelps (five copies), 450; A. Clapp, on acc't; W. B. Booth, 274—$6 due—each $5.

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# ADVENT HERALD



*Luke* 9 : 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY .... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV. BOSTON, SATURDAY, AUGUST 25, 1849. No. 4. WHOLE No. 134.



THE ADVENT HERALD

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AT NO. 8 CHARDON-STREET, BOSTON,

BY J. V. HIMES.

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ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (*post paid*). Subscribers' names, with their Post-office address, should be *distinctly* given when money is forwarded.


## The Inquiry.

Tell me, ye winged winds,
That round my pathway roar,
Do ye not know some spot
Where mortals weep no more?
Some lone and pleasant dell,
Some valley in the West,
Where, free from toil and pain,
The weary are at rest?
The loud wind dwindled to a whisper low,
And sighed for pity as it answered, "No."

Tell me, thou mighty deep,
Where billows round me play,
Knowest thou some pleasant spot,
Some island far away,
Where weary man may find
The bliss for which he sighs—
Where sorrow never lives,
And friendship never dies?
The loud waves rolling in perpetual flow,
Stopped for a while, and sighed to answer, "No."

And thou, serenest moon,
That with such lovely face
Dost look upon the earth,
Asleep in night's embrace—
Tell me, in all thy rounds,
Hast thou not seen some spot
Where miserable man
May find a happier lot?
Behind a cloud the moon withdrew in woe,
And in sweet voice, but sad, responded, "No."

Tell me, my secret soul,
O! tell me, hope and faith,
Is there no resting-place
From sorrow, sin, and death?
Is there no happy spot,
Where mortals may be blessed,
Where grief may find a balm,
And weariness a rest?
Faith, hope, and love, best boons to mortals given,
Waved their bright wings, and whispered, "Yes, in heaven."

## The Reformation of Luther.

THERE is, in every great reformation, a similarity in the evils to be corrected, in the instruments by which they are to be corrected, and in the character of the opposition to the progress of truth. In reading D'Aubigne's History of the Reformation of Luther, we have been particularly struck with the number of coincidences which it presents to what we have witnessed in the progress of the doctrine of the Advent, in our own day. It had the same humble beginning, encountered the same obstacles, was attacked by the same weapons, with the same spirit, and met with the same hindrances in its progress. These coincidences are so numerous, that with a change of names and places we could almost fancy we were reading the history of the Advent doctrine.

We find that the great truths which were then about to be agitated, had slumbered in the church so long, that their existence was almost unknown; while the errors which prevailed, and which it was necessary to expose and eradicate, had so long been the prevailing belief, that they had been supposed to have been the faith of the church from the days of the apostles. God chose an obscure monk—LUTHER—a man of great natural ability, as the first instrument in the great work which was then commenced. "An old, wooden chapel, thirty feet long, and twenty broad," was the cradle of the Reformation, in which it was first to any purpose preached; and a contemporary remarked, that it might "be aptly compared to the stable in which Christ was born." Among the thousand cathedrals and parish churches with which the world was filled, not one was chosen for the glorious announcement of everlasting life. Such a beginning forcibly reminds us of Mr. Miller and our own Chardon-street Chapel, which was but a stable at first.

"In a short time," says D'Aubigne, "the little chapel of Luther could no longer contain the crowds that flocked thither;" his doctrines astonished his auditors, his fame spread far and wide, and many flocked from distant places to hear. Luther obtained a profound knowledge of the word of God; he reasoned out of the Scriptures in a way that was new and astonishing to the people, and God raised him up friends. He then went forth, supposing the church had only to hear the truth—to be shown the evidences of its authenticity, and she would receive it. His motto was: "The writings of the prophets and apostles are more certain and sublime, than all the sophisms of the schools." Multitudes listened to him with admiration, and marvelled that they had not earlier seen and acknowledged truths, which he made so plain; and they compared his preaching to a new light arising, after so long a night. Pious souls were attracted and penetrated by the sweetness of his doctrine. The firmness with which Luther appealed to the Scriptures gave power to his teachings, and his audiences acknowledged that he believed what he taught, and that his life corresponded with his precepts. The more men loved the Christian virtues, the more they inclined towards him As Luther continued his labors, he saw more of the corruptions of the church, and of the hopelessness of the expectation that she would embrace the truth. Those who wished to stand well with Rome and with society, spoke of him as a proud fellow and an ignorant monk, instead of meeting him with opposing arguments. For a time Luther's works were read in the theological schools with but little sensation; at a later period all gave ear to admire or oppose. He had no desire of becoming a reformer; he was distrustful of his own powers, and moved only as God seemed to open the door for him. He sought not to please men, but God; and so followed where his Master called. He had no settled purpose; his only wish was, that the watchmen of the church should arouse themselves, and endeavor to put a stop to the evils that were laying it waste. But the princes of the church closed their ears to the voice of God, which was making itself heard in so affecting and energetic a manner by the voice of Luther. They would not understand the signs of the times; they were struck with that blindness which had been the ruin of so many.—"But," said Erasmus, "I observe that the more irreproachable men's morals, and the more evangelical their piety, the less are they opposed to Luther."

All Luther's efforts might have been spent on the air; but the partizans of Rome prevented their ending thus. They fanned the flame, instead of extinguishing it. Eager to crush the audacious monk, they raised a shout of indignation; they disputed with him, and reviled him. On one occasion Tetzel opposed Luther with a series of propositions; but they were overthrown by John Knipstrow—a boy of twenty: and yet Tetzel is made a Doctor as a recompense, and contents himself with hurling his anathemas at Luther. The priests raised a shout against the poor monk, and "Luther's name resounded from all the Dominican pulpits." "They stirred up the passions of the people, called him a madman, a seducer, a wretch possessed of the devil;" and "his teaching was decried as the most horrible of heresies."

Luther saw the necessity of meeting his adversaries boldly; "but at the same time their weakness discovered to him his own strength, and inspired him with a consciousness of what it really was." Said he: "They are so ignorant both of human and Divine things, that it is humbling to have to dispute with them; and yet it is this very ignorance which gives them their inconceivable boldness, and their brazen front." At Rome, for a time, they would not condescend to meddle with Luther's opinions; it is a "squabble among the monks," said Leo X.; "the best way is, not to notice it." But when a Roman censor sees fit to attack him, he employs "ridicule, revilings, and threats."

Luther's fundamental proposition was—"the word of God, the whole word of God, and nothing but the word of God." His opponents relied "only on the phrases and opinions of St. Thomas." They discovered more malice than argument. John Eck, a Doctor of Divinity, speaks of Luther as "his feeble adversary," a "pestilent man," "a heretic," "seditious," "insolent," "rash," "dull," "stupid," and "ignorant;" but this only gave Luther fresh courage, who shows in reply that he is not convicted of heresy, either by the Scriptures, or the fathers of the church; and only by mere opinions. The more Luther was opposed, the more his opinions were read. To every objection the doctors made, Luther always had a ready reply; "but," said he, "it is useless to talk to a deaf man: these doctors cling to their petty distinctions, though they confess they have nothing to confirm them, but what they call the light of reason." When he appealed to the princes of the church, some laughed at him; others turned a deaf ear; but Luther ever expressed his wishes, that if they were able from the Scriptures, they would convict him of error. When arraigned before the legate of the Pope, he said, "Deign to inform me wherein I have erred." To the Elector of Saxony he wrote: "Let them bring forward their reasons: let them instruct me who desire to be instructed; let the Lord deprive me of his grace, if, when I am shown a better doctrine, I do not embrace it." But all who attempted the task, were obliged to retire in silence, after a vigorous reply from the Reformer. Many replied to him to advance their own fame, but injured their cause by so doing.—When they attempted, by contemptible decretals of Roman pontiffs, not four centuries old, to prove the primacy of the Roman church, he arrayed against this claim the credible history of the early church, the express declarations of Scripture, and the conclusions of the council of Nice,—the most venerable of all councils.

While the pulpits were all open to the enemies of the Gospel, they were shut to those who proclaimed it; and "it was currently reported of Luther in the meetings of the clergy, that he carried about with him the devil in a small box." Said Dr. Eck: "I am astonished at the humility and diffidence with which Luther undertakes to stand alone against so many illustrious fathers; thus affirming that he knows more of those things than the Sovereign Pontiff, the councils, divines, and universities; it would, no doubt, be very wonderful if God had hidden the truth from so many saints and martyrs, till the advent of him."—Luther replied: "The fathers are not opposed to me—St. Augustine, St. Ambrose, and the most eminent divines say as I do;" and he claimed that Eck "ran over Scripture without touching it." D'Aubigne says, that in Luther's controversy with Dr. Eck, the doctor "obtained the victory in the opinion of those who do not understand the question, and who had grown grey in scholastic studies; but Luther, in the judgment of those who have intelligence and modesty." They saw Luther relying on the word of God, while Eck took his stand on the traditions of men; and though defeated, he "gave himself up to the intoxication of what he tried to represent as a victory; and "the more he felt his weakness, the louder were his clamors." At another time, a princess inquired, "Who is this Luther? an ignorant monk? well, you are learned, and so many, write against him; the world will surely believe a company of learned men, rather than a single monk of no learning." But the learned found it easier to condemn and burn his writings, than to reply. The Pope attempts to silence him by a bull of excommunication; Luther, in return, excommunicates the Pope.—When overwhelmed with reproaches, and accused of standing alone, teaching new doctrine, he replied: "Who knows whether God has not called me for this very purpose? Moses was alone when the Israelites were led out of Egypt; Elijah was alone in the time of king Ahab; Ezekiel was alone at Babylon. God has never chosen for his prophet, either the high priest, or any person of exalted rank; but generally men of mean condition—like Amos, a simple shepherd. The saints in every age have been called upon to rebuke the great of this world; and they have more reason to fear, because I am alone, and they are many. Of this I am sure, that the word of God is with me, and it is not with them. They affirm that I bring forth novelties; but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the doctors of the church; I reject them not, but test their writings by the Bible. It is objected that I am censured: but the Scriptures show that they who persecute are in error; and that the majority are always on the side of falsehood."

Such was the manner in which the Reformation was ushered in. Who cannot see that it encountered the same elements which the reformation of our day has been called upon to encounter?

Failing of intimidating Luther, the church began to exert its influence over those who had embraced his doctrines. At the confessional, the questions were, Have you read Luther's writings? and do you approve of his works? And if they would not renounce them, they were anathematized. This expedient brought many under the yoke of the church; but it strengthened others in their faith. Luther bade his followers to adhere to the truth of God, if it was at the expense of the "altar, the priest, and the church." And he proved from the prophecies of Daniel, John, Paul, Peter, and Jude, that the Papacy is the Antichrist predicted in the Bible; and, said he, "may God hasten the day of the glorious coming of his Son, in which he shall destroy the man of sin." This caused the people to renounce their attachment to a church which appeared, in every particular, so directly opposed to the example of its Founder. A man of humble station, holding the word of God in his hand, had stood in the presence of earthly dignities, and they had quailed before him. Learned divines and astonished theologians saw the weapons of their scholastic logic shivered in their hands. "Academicians, lawyers, nobles, the inferior clergy, many even of the monks, and vast numbers of the common people, embraced the Reformation."

The Papists, in answer to Luther's arguments from the Scriptures, replied: "The Bible—it is like wax; you may stretch and mould it any way, and prove from it any doctrine you please." But they could not disprove from it Luther's doctrines. Their cry was—"He refuses to be set right;" "these Lutherans are a motley rabble of insolent grammarians, disorderly monks, and ignorant, misled and perverted plebeians." Again, when seeing Luther's advantage, they would say: "Only give up" such and such points which are unimportant, "and all will be well;" "we agree in all essential points—the only question between us relates to some secondary points."

When Luther visited Worms, at the summons of the Emperor Charles V., crowds flocked to see him; some of whom had conceived an idea of him as a prodigy of wis-

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dom; others, as a monster of iniquity; and yet on hearing him, all were struck with the joy of his countenance, and the wisdom of his discourses, which the Papists ascribed to the influence of the devil; and any one, who manifested the least interest in his cause, was instantly cried down as a heretic. The enemies of the truth never failed to circulate inventions of pretended doctrines of Luther; and nothing was too absurd and silly for them to ascribe to his belief: but all those only recoiled on their own heads. The Reformation, which only sprung up in the hearts of a few monks, spread abroad, lifted itself on high, and assumed a station of publicity. Like the waters of the sea, it rose by degrees, until it overspread a wide expanse. The Bishop of Constance complained that evil-minded persons were reviving doctrines which had been condemned; and that learned and unlearned men were alike everywhere irreverently discussing the most exalted mysteries. And the partizans of Rome, with that blind infatuation common to those who have long held power, were pleasing themselves with the thought, at every seeming advantage, that the Reformation was forever at an end. Many of those weak persons, who, when things were nearly balanced, were found on the side of truth, whenever their own interest was concerned, were quite willing to take up again with error. When such left the cause, the priests were ready to exclaim, "We have silenced him who troubles Israel!" The most celebrated schools and professors gave their verdict against the Reformation, and pronounced the doctrines of Luther heretical; he, however, showed them that the heresy was in Rome and the schools, while the catholic truth was in Wittemberg.

When all the efforts of Rome to crush the Reformation had failed, and the frail bark, which had been tossed in every direction by so many winds, and been well nigh wrecked, had apparently righted itself, it was called to encounter obstacles in another form. Says D'Aubigne:—

"Whenever a great ferment is working in the church, some impure elements are sure to mingle with the testimony given to truth; and some one or more pretended reforms arise out of man's imagination, and serve as evidences or countersigns of some *real* reformation in progress. Thus many false Messiahs in the first century of the church were an evidence that the true Messiah had already come. The Reformation of the sixteenth century could not run its course without presenting the like phenomenon, and it was first exhibited in the little village of Zwickau.

"There were dwelling at Zwickau a few men, who, being deeply moved by the events passing around them, looked for *special* and *direct revelations* from the Deity, instead of desiring, in meekness and simplicity, the sanctification of their affections. These persons asserted that they were commissioned to complete that Reformation which in their view Luther had but feebly begun. 'What is the use,' asked they, 'of such close application to the Bible? Nothing is heard but the BIBLE. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have given us a Bible direct from heaven? It is only the SPIRIT that can enlighten! God himself speaks to us, and shows us what to do and say.' Thus did these fanatics, playing into the hands of Rome, impugn the fundamental principle on which the whole Reformation is based; namely, the perfect sufficiency of the Word of God.

"Nicolas Storch, a weaver, publicly declared that the angel Gabriel had appeared to him by night, and after revealing to him matters he was not allowed to divulge, had uttered the words—"Thou shalt sit on my throne!" A senior student of Wittemberg, named Mark Stubner, joined Storch, and forthwith abandoned his studies,—for, according to his own statement, he had received immediately from God the ability to interpret holy Scripture.—Mark Thomas, also a weaver, associated himself with them; and another of the initiated, by name Thomas Munzer, a man of fanatical turn of mind, gave to the new sect a regular organization. Resolving to act according to the example of Christ, Storch chose from among his followers twelve apostles and seventy disciples. All these loudly proclaimed, as we have lately heard it asserted by a sect of our own days, (the Mormons,) that apostles and prophets were at last restored to the church.

"Such preaching made a deep impression on the popular mind. Not a few devout persons were startled by the thought that prophets were again given to the church, and those on whom the love of the marvellous had the most power threw themselves into the open arms of the eccentric preachers of Zwickau.

"But scarcely had this heresy, which had shown itself of old in the days of Montanism, and again in the middle ages, drawn together a handful of separatists, when it encountered in the Reformation a strong opposing power. Nicholas Haussman, to whom Luther gave that noble testimony,—'What we teach, he acts,'—was at this time pastor of Zwickau. This good man was not led away by the pretensions of the false prophets. Supported by two deacons, he successfully resisted the innovations Storch and his followers were seeking to introduce. The fanatics, repelled by the pastors of the church, fell into another extravagance; they formed meetings, in which doctrines subversive of order were publicly preached. The people caught the infection, and disturbances were the consequence; the priest bearing the sacrament was pelted with stones, and the civil authority interfering, committed the most violent of the party to prison. Indignant at this treatment, and intent upon justifying themselves and obtaining redress, Storch, Mark Thomas, and Stubner, repaired to Wittemberg.

"Making sure of co-operation, they waited upon the University professors, to receive their sanction. 'We,' said they, 'are sent by God to teach the people. The Lord has favored us with special communications from Himself; we have the knowledge of things which are coming upon the earth. In a word, we are apostles and prophets, and we appeal, for the truth of what we say, to Dr. Luther.' The professors were amazed.

"'Who commissioned you to preach?' inquired Melancthon of Stubner, who had formerly studied under him, and whom he now received at his table.—'The Lord our God.'—'Have you committed any thing to writing?'—'The Lord our God has forbidden me to do so.' Melancthon drew back, alarmed and astonished.

"'There are indeed spirits of no ordinary kind in these men,' said he; 'but *what* spirits? . . . none but Luther can solve the doubt. On the one hand, let us beware of quenching the Spirit of God; and on the other, of being seduced by the spirit if the devil.'

"It was not long before one who listened to these enthusiasts might have thought that there were no real Christians in all Wittemberg, save only those who refused to come to confession, persecuted the priests, and ate meat on fast days. The bare suspicion that he did not reject, one and all, the ceremonies of the Church as inventions of the devil, was enough to subject a man to the charge of being a worshipper of Baal. 'We must form a church,' they exclaimed, 'that shall consist of the saints alone!'

"Thus it was that doctrines were put forth directly opposed to the Reformation. The revivals of letters had opened a way for the reformed opinions. Furnished with theological learning, Luther had joined issue with Rome;—and the Wittemberg enthusiasts, similiar to those fanatical monks exposed by Erasmus and Reuchlin, pretended to trample under foot all human learning! Only let Vandalism once establish its sway, and the hopes of the world were gone; and another irruption of barbarians would quench the light which God had kindled among Christian people.

"It was not long before the results of these strange lessons began to show themselves. Men's minds were diverted from the Gospel, or prejudiced against it; the school was almost broken up: the demoralized students burst the bands of discipline, and the states of Germany recalled such as belonged to their several jurisdictions. Thus the men who aimed at reforming, and infusing new vigor into every thing, had brought all to the brink of ruin. 'One more effort,' thought the partisans of Rome, who, on all sides, were again lifting their heads, 'and all will be ours!'

The prompt repression of these fanatical excesses was the only means of saving the Reformation.

"The evil, therefore, was gaining ground, and no one stept forward to arrest its progress. Luther was absent far from Wittemberg. Confusion and ruin impended over the city. The Reformation beheld, proceeding, as it were from its own bosom, an enemy more to be dreaded than Popes and Emperors. It was as if on the brink of an abyss."

"'Luther! Luther!' was the cry from one end of Wittemberg to the other. The burghers were clamorous for his re-appearance. Divines felt their need of the benefit of his judgment; even the prophets appealed to him. All united in entreating him to return.

"We may guess what was passing in the Reformer's mind. The harsh usage of Rome seemed nothing when compared with what now wrung his heart. It is from the very midst of the Reformation that its enemies have gone forth. It is preying upon its own vitals; and that teaching, which, by its power, had sufficed to restore peace to his troubled heart, he beholds perverted into an occasion of fatal dissensions in the Church.

"'If I knew,' said Luther, at an earlier period, 'that my doctrine had injured one human being, however poor and unknown,—which it could not, for it is the very Gospel,—I would rather face death ten times over, than not retract it. And lo! now, a whole city, and that city Wittemberg itself, is sinking fast into licentiousness.' True, indeed, the doctrine he had taught had not been the cause of all this evil; but from every quarter of Germany voices were heard that accused him as the author of it. Some of the bitterest feelings he had ever known oppressed his spirits at this juncture, and his trial was of a different kind. Was this, then, he asked himself, to be the issue of the great work of Reformation? Impossible! he utterly rejected the doubts that presented themselves. God has begun the work—God will fulfil it. 'I prostrate myself in deep abasement before the Eternal,' said he, 'and I implore of Him that His name may rest upon this work, and that if anything impure has mingled in the doing of it, He will remember that I am but a sinful man.'

"Luther was aware that the ancient and primitive Apostolic Church must, on the one hand, be restored and opposed to that Papal power which had so long oppressed it,—and on the other hand, be defended against enthusiasts and unbelievers, who affected to disown it, and were seeking to set up some new thing, regardless of all that God had done in past ages.

"He set about his work in the spirit of an humble pastor—a tender shepherd of souls. 'It is with *the Word* we must contend,' observed he, 'and by *the Word* we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious;—nor even against unbelievers! Whosoever believeth let him draw nigh, and whoso believeth not, stand afar off. Let there be no compulsion. Liberty is of the very essence of Faith.'

"The most noted of the prophets were not at Wittemberg when Luther arrived there. Nicolas Storch was on a progress through the country. Mark Stubner had quitted the hospitable roof of Melancthon.

"Stubner exhorted them to stand firm. 'Let him come forth,' interposed Cellarius; 'let him give us the meeting; let him only afford us opportunity to declare our doctrine, and then we shall see.' . . .

"Luther had but little wish to meet them. He knew them to be men of violent, hasty, and haughty temper, who would not endure even kind admonitions, but required that every one should, at the very first summons, submit to them as to a supreme authority. Such are enthusiasts in every age. Nevertheless, as an interview was requested, Luther could not decline it. Besides, it might be doing service to the weak of the flock to unmask the imposture of the prophets. Accordingly the meeting took place. Stubner opened the conversation. He showed how he proposed to restore the Church and reform the world. Luther listened to him with great calmness 'Of all you have been saying,' replied he, at last, gravely, 'there is nothing that I see to be based upon Scripture. It is a mere tissue of fiction.' At these words Cellarius lost all self-possession. Raising his voice like one out of his mind, he trembled from head to foot, and striking the table with his first, in a violent passion, exclaimed against Luther's speech as an insult offered to a man of God.' On this Luther remarked, 'Paul declared that the signs of an apostle were wrought among the Corinthians, in signs and mighty deeds. Do you likewise prove your apostleship by miracles?'—'We will do so,' rejoined the prophets. 'The God whom I serve,' answered Luther, 'will know how to bridle your gods.' Stubner, who had hitherto preserved an imperturbable silenee, now fixing his eyes on the Reformer, said, in a solemn tone, 'Martin Luther, hear me while I declare what is passing at this moment in your soul. You are beginning to see that my doctrine is true.' Luther was silent for a few moments, and then replied. 'The Lord rebuke thee, Satan.' Instantly the prophets lost all self-command. They shouted aloud, 'The Spirit, the Spirit.' The answer of Luther was marked by the cool contempt and cutting homeliness of his expressions: 'I slap your spirit on the snout!' said he. Hereupon their outcries redoubled. Cellarius was more violent than the rest. He stormed till he foamed at the mouth,—and their voices were inaudible from the tumult. The result was, that the pretended prophets abandoned the field, and that very day they left Wittemberg.

"'The Sacred Writings,' said Luther, were treated by them as a dead letter, and their cry was, 'the Spirit! the Spirit!' But assuredly, I, for one, will not follow whither their spirit is leading them! May God, in His mercy, preserve me from a Church in which there are only such saints. I wish to be in fellowship with the humble, the weak, the sick, who know and feel their sin, and sigh and cry continually to God from the bottom of their hearts to obtain comfort and deliverance.' These words of Luther have a depth of meaning, and indicate the change which his views were undergoing as to the nature of the Church. They, at the same time, show how opposed the religious principles of the rebels were to the religious principles of the Reformation.

"The most noted of these enthusiasts was Thomas Munzer; he was not without talent; and read his Bible, was of a zealous temperament, and might have done good, if he had been able to gather up his agitated thoughts, and attained to settled peace of conscience. But with little knowledge of his own heart, wanting in true humility, he was taken up with the desire of reforming the world, and, like the generality of enthusiasts, forgot that it was with himself he should begin. Certain mystical writings, which he had read in his youth, had given a false direction to his thoughts. He made his first appearance in public at Zwickau;—quitted Wittemberg on Luther's return thither,—not satisfied to hold a secondary place in the general esteem, and became pastor of the small town of Alstadt, in Thuringia. Here he could not long remain quiet, but publicly charged the Reformers with establishing by their adherence to the wriiten Word a species of Popery, and with forming churches which were not pure and holy.

"'Luther,' said he, 'has liberated men's consciences from the Papal yoke; but he has left them in a carnal liberty, and has not led them forward in spirit towards God.'

"He considered himself as called of God to remedy this great evil. The Revelations of the Spirit, according to him, were the means by which the Reformation he was charged with should be effected. 'He who hath the Spirit,' said he, 'hath true faith, although he should never once in all his life see the Holy Scriptures. The heathen and the Turks are better prepared to receive the Spirit than many of those Christians who call us enthusiasts.' This remark was directed against Luther. 'In order to receive the Spirit,' continued he, 'we must mortify the flesh—wear sackcloth—neglect the body—be of a sad countenance—keep silent—forsake the haunts of men—and implore God to vouchsafe to us an assurance of His favor. Then it is that God will come to us, and talk with us, as he did of old with Abraham, Isaac, and Jacob. If He were not to do so, he would not deserve our regard. I have received from God the commission to gather together His elect in a holy and eternal union.'

"The agitation and ferment which were working in men's minds were not a little favorable to the spread of these enthusiastic ideas. Men love the marvellous and whatever flatters their pride. Munzer having inoculated with his own views a portion of his flock, abolished the practice of chaunting, and all the other ceremonies annexed to public worship. He maintained that to obey princes 'devoid of understanding,' was to serve, at one and the same time, God and Belial; and then setting off at the head of his parishioners to a chapel in the neighborhood of Alstadt, to which pilgrims were accustomed to resort from all quarters, he totally demolished it. After this exploit, being obliged to leave the country, he wandered from place to place in Germany, and came as far as Switzerland, everywhere carrying with him, and communicating to all who gave ear to him, the project of a general revolution. Wherever he went he found men's minds prepared. His words were like gunpowder cast upon burning coals, and a violent explosion quickly ensued.

"That moral agony which Luther had first undergone in his cell at Erfurth, was perhaps at its height after the revolt of the peasants. On the side of the princes it was repeated, and

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in many quarters believed, that Luther's teaching had been the cause of the rebellion; and groundless as was the charge, the Reformer could not but feel deeply affected by the credit attached to it. On the the side of the people, Munzer and all the leaders of the sedition represented him as a vile hypocrite and flatterer of the great, and their calumnies easily obtained belief. The strength with which Luther had declared against the rebels, had given offence even to men of moderate opinions. The partisans of Rome exulted, all seemed against him, and he bore the indignation of that generation: but what most grieved him was, that the work of heaven should be thus degraded by being classed with the dreams of fanatics.

"This fanaticism broke forth in lamentable disorders. Alleging, in excuse, that the Saviour had exhorted us to become as little children, these poor creatures began to go dancing through the streets, clapping their hands, footing it in a circle, seating themselves on the ground together, and tumbling each other in the sand. Some there were who threw the New Testament into the fire, exclaiming,—'The letter killeth, the spirit giveth life;' and several, falling into convulsions, pretended to have revelations from the Holy Spirit."

The fanatics, unrestrained, ran into the greatest excesses; revolt was encouraged, blood was shed, and towns were pillaged; and the mercy of God alone preserved His cause. But the firmness with which Luther, and those whom God had made foremost in the work, met and protested against those delusions, showed to the world that the Reformation was entirely distinct from the fanaticism of those spirits. Its character was distinctly seen; and it was demonstrated that its mission was to keep constantly a middle course between all extremes—remote alike from fanatical distortion and political disorders, on the one hand; and from the death-like slumber of the papal rule on the other. The battle which the Reformation fought was not one, but manifold. It had to combat at once several enemies; and after having protested against the decretals, and the sovereignty of the Popes—then against the cold apothegms of rationalists, philosophers, and schoolmen,—it took the field against the reveries of enthusiasm, and the hallucinations of mysticism; opposing alike to these three powers, the sword and the buckler of God's Holy Revelation. Says D'Aubigne:—

"We cannot but discern a great resemblance,—a striking unity,—between these three powerful adversaries. The false systems which in every age, have been the most adverse to evangelical Christianity, have ever been distinguished by their making religious knowledge to emanate from man himself. Rationalism makes it proceed from reason; Mysticism from a certain internal illumination; Roman Catholicism from an illumination derived from the Pope. These three errors look for truth in man; Evangelical Christianity looks for it in God alone; and while Rationalism, Mysticism, and Roman Catholicism acknowledge a permanent inspiration in men like ourselves, and thus make room for every species of extravagance and schism,—Evangelical Christianity recognises this inspiration only in the writings of the Apostles and Prophets; and alone presents that great, noble, and living unity which continues to exist unchanged throughout all ages."

"The office of the Reformation has been to re-establish the rights of the word of God, in opposition, not only to Roman Catholicism, but also to Rationalism and Mysticism."

Luther perseveres in his soul-charming enterprise. He translates the entire Scriptures, and gives them to the people in their own language. This was joyfully welcomed by such as loved the Lord Jesus Christ; but it was scornfully rejected by such as preferred the traditions and ordinances of men. The ignorant priests were dismayed at the thought, that burghers, and even rustics, would now be able freely to discuss with them the precepts of the Lord. And Rome, in the 16th century, used the same means to destroy the religion of Jesus, that heathenism did in the first; but without effect.

The more Rome prohibited the reading of the Scriptures, so much the more people were anxious to read them. All who knew how to read, studied the New Testament with eager delight. They carried it about with them, and committed large portions of it to memory.

Henry VIII., the royal king of England, indignant that an humble monk should set the learned world at defiance, laid aside his royal dignity, and descended from his throne into the arena of theological dispute; expecting, at one full blow, to annihilate the Reformation from the earth. He could not conceal the contempt which he felt for his "feeble adversary;" and was not sparing of hard epithets, calling him "an infernal wolf," a "poisonous serpent," and "a limb of the devil."

When his work appeared, the Catholic party set no bounds to its praises, and it was by them received with "profound adulation;" they styled it "the most learned work the sun ever saw." He was compared to a St. Augustine, a Constantine, a Charlemagne, and a "second Solomon;" and the whole Roman world exulted with joy.

Luther read Henry's work with a smile, mingled with disdain. The falsehoods, and insults, and personalties it contained, the air of contempt the king affected, and the thought that the Pope and enemies on all sides regarded it as having demolished the Reformation, filled him with indignation. He showed how Henry only supported his statements by "decrees and doctrines of men." "As for me," says he, "I do not cease my cry of the Gospel! the Gospel!—Christ! Christ!—and my enemies are as ready with their answer—Custom! custom!—Ordinances! ordinances!—Fathers! fathers!—'That your faith should not stand in the wisdom of men, but in the power of God,' says St. Paul. And the apostle, by this thunder-clap from heaven, at once overturns and disperses, as the wind scatters the dust, all the foolish thoughts of such a one as Henry!—Alarmed and confounded, the Aquinases, Papists, Henrys, fall prostrate before the power of these words. To all the decisions of fathers, of men, of angels, of devils, I oppose," says he, "not the antiquity of custom, not the habits of the many, but the word of the eternal God—the Gospel—which they themselves are obliged to admit. It is to this book that I keep—upon it I rest—in it I make my boast—in it I triumph and exult. The King of heaven is on my side; therefore I fear nothing." And thus, with argument drawn from the Word, did Luther demolish and scatter to the winds all the sophisms of his opposers. And though all seemed to combine against him, yet this new sect, few in number, with no organization, or acting in concert, or concentration of power, carried consternation to the heart of Rome.

Luther's writings were read in the boroughs, cities, and hamlets; even the village schoolmaster had his fire-side audiences. Some persons in every place would be impressed with the truth and receive the word, and men were raised up to proclaim it far and wide, at whose eloquence the people were astonished. Such preaching excited terrible opposition; and the clergy, aided by the magistrates, used every means to win back their hearers, whose souls were escaping from bondage. But there was an irresistible energy, and accordance with the Scriptures, in the new preaching, which won the heart; and sometimes the people, irritated at the thought how long they had been duped, drove away their priests. Persecution often scattered the favorers of the Reformation to new places, where it had never before been heard. There they would find some hospitable roof, where they would preach to the listening townsmen, and sometimes from the pulpit of a church. If not permitted to enter there, any place became a temple; and their words would spread like fire through the town, and no effort could stay their progress. Simple Christians, with the Bible in their hand, were ever ready to defend their doctrines. Says D'Aubigne:—

"Individuals were often seen with the New Testament in their hand, offering to justify the doctrine of the Reformation. The Catholics, who adhered to Rome, drew back in dismay; for the study of Holy Scripture was reserved to the priests and monks alone. The latter being thus compelled to come forward, discussion ensued; but the priests and monks were soon overwhelmed with the scriptures quoted by the laity, and at a loss how to meet them. 'Unhappily,' says Cochlæus, 'Luther had persuaded his followers that their faith ought only to be given to the oracles of Holy Writ.' Often clamors were heard in the crowd, denouncing the shameful ignorance of the old theologians, who had till then been regarded by their own party as among the most eminently learned.

"Men of the humblest capacity, and even the weaker sex, by the help of the knowledge of the Word, persuaded, and prevailed with many. Extraordinary times produced extraordinary actions. At Ingolstadt a young weaver read the works of Luther to a crowded congregation, in the very place where Doctor Eck was residing. The university council of the same town, having resolved to oblige a disciple of Melancthon to retract,—a woman, named Argula de Staufen, volunteered to defend him, and challenged the doctors to a public disputation. Women, children, artizans, and soldiers, had acquired a greater knowledge of the Bible than learned doctors or surpliced priests."

Thus on public occasions, in their encounters with the Roman doctors, they would carry on the assault with an ease and confidence that embarrassed the dullness of their adversaries, and exposed them before all to deserved contempt. The clergy, in the irritation of their defeat, went the length of calling the Gospel truth "an invention of hell." And the different parties of Romanists, the Dominicans, Augustinians, Capuchins, so long opposed to each other, were reduced to the necessity of living together—an anticipated purgatory for those poor monks.

The whole of the authorities, civil and ecclesiastical, combined to crush the Reformation, which they called "a new and strange heresy," which was taught "by those who were neither priests nor monks, and had no business to preach." The torch and the faggot were lighted; and men were called to testify to their faith by their blood, and seal it with their lives. And yet it spread; and men went everywhere preaching the word. Throughout Germany, particularly in the Saxon states, in France, and Holland, in Switzerland, and England, and still in other lands, God caused the truth to take deep root, and to spring up and bear much fruit. All the persecutions of the civil and ecclesiastical authorities only served to extend it farther; and all the fanaticism which the devil endeavored to infuse into its ranks, served but to envelope it in darkness. It was the cause of God; and he preserved it from dangers which assailed it alike on either hand; so that it became like a goodly tree, with stately trunk, its roots extended deep, and its boughs far and wide, and clothed with perennial verdure; withstanding all the assaults of Rome for near three hundred years.

But, alas! how obscured have become the principles for which Luther so strenuously and triumphantly contended! In these last days many Christians have sunk into the same lethargy and stupor from which Luther, with the thunders of the Gospel was aroused. The odious practices of Rome, and her disgusting mummeries, it is true, have not been again embraced. But there is again the same respect for the opinions of men, the same fear of the human church, the same reliance upon creeds and formulas, the same worldly-mindedness, and love of the things which now exist, the same deadness, and coldness, and lukewarmness, and putting far off the day of the Lord, and the same substitution of human commentaries for the unadulterated word of God; so that when the angel, flying through the midst of heaven, began to preach the everlasting Gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; most were unwilling to heed the cry. And when the servants were sent forth at supper time to say to them that were bidden, "Come, for all things are now ready;" the great body of them began with one consent to make excuse; and they turned away, one to his farm, another to his merchandize, and another to his marriage-feast, saying, I pray thee have me excused—I cannot come; and so they refused to go out to meet the Bridegroom.

But He who never slumbers or sleeps, has set in progress another reformation—the antitype of that of the days of Luther. He has raised up men of the same energetic, self-denying spirit, who have gone into the field wielding the same weapons, with the same results that were then witnessed. In the days of Luther one of the German princes dreamed that he saw a monk writing with a mighty pen, the feather end of which reached to Rome, and caused the lions there to growl and roar; and that from out of this pen proceeded thousands of others, all of which were busily employed in writing against the Pope. So has the same pen, with all its auxiliary helps, been called into exercise now; and it has caused the lions of the church to snarl and growl with all the venom that was manifested then. The reformation now encounters the same obstacles which it encountered then; it meets the same contumely and reproach; the same contempt is manifested towards it; the same arguments and sophisms are arrayed against it; it encounters alike the hatred of the church and world; and every legal measure is resorted to to crush it. It also has the same internal enemies, endeavoring to eat out its very vitals, and to wreck the ship of Zion on the rocks and quicksands of fanaticism, by leading those who favor it into unseemly excesses, and the extravagancies of mysticism. The battle which it is called to fight is as manifold as was that of Luther.—Like that, it is called to contend against the cold apothegms of rationalists, philosophers, and schoolmen, and against the reveries of enthusiastical hallucinations. It is showing to the world that its mission is to keep constantly a middle course, between all extremes; remote alike from fanatical distortions, and death-like slumbers. It also is crowned with the same success in its encounters with the doctors of the day, whose efforts to crush it have only displayed their own weakness.—The most humble individuals, with the word of God in their hands, have distanced those who, pleading the customs of men, have retierd abashed.

This cause, like that, is also the cause of God. It is His almighty power which has thus far sustained it. He will continue to preserve it from foes without, and foes within, until it has accomplished all that God designs of it. But we may learn from the history of the Reformation of Luther, how every good cause will be assailed in manifold and divers manners; and thus be enabled to shun the pit-falls which beset our path, and the snares which are laid on every side. To accomplish this, we need much wisdom from on high; but if we take the word of God alone, and look to Him for guidance, He will sustain our feeble steps and refresh our waiting spirits, until the last loud trump shall shortly break upon the listening ear, and all the sleeping saints, arising from their dusty beds, shall with the righteous living join in one glad chorus, to sing the song of Moses and the Lamb. B.

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Work of Christ.—As there is so much power ascribed to the Truth in Scripture, let it be my frequent exercise to summon this one, and that other truth into my mind, and with care to have a correct apprehension of it—dwell upon it simply as it is. And let me hence record my experience, that of all the Bible truths taken together, there is none which tells more pleasurably or more powerfully upon me, than the work of Christ in the room of sinners, as their substitute and their surety, and that not only in the way of peace; but sure I am, that when thus occupied, I feel on the firmest vantage-ground for the vigorous and cheerful and prosperous prosecution of the service of God. This experience remarkably accords with the pre-eminence given to Christ, in his mediatorial offices, through the whole of revelation, and justifies the saying of Paul, "I am determined to know nothing among you save Jesus Christ and him crucified;" and so also of the expressions, "Christ the power of God"—"Christ the wisdom of God"—"the cross of Christ, through glory in which the world is crucified unto me, and I unto the world." Let me conform myself more and more unto the *mediatorial* economy of the gospel. Let my fellowship be with the Son of God, and test the efficacy of the Bible sayings, by acting faith upon them, or cherishing the apprehension of their greatness. O, my God, let the Word thus raise me above the world! Let it dwell in me richly in all wisdom! Above all, let me be sanctified thereby; and may I realize the living evidence of its perfection and its power, that I am thoroughly furnished by it unto all good works!—*Chalmers.*

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The Heavenly Rest.—"Rest! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest—not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest, when we rest not day and night, saying, "Holy, holy, holy, Lord God Almighty!" When we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! When I shall rest with God! When I shall rest in the bosom of my Lord! When I shall rest in knowing, loving, rejoicing, and praising! When my perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is love itself, shall perfectly love me, and rest in his love to me, as I shall rest in my love to him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in him!"

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# The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, AUGUST 25, 1849.


## Interpretation of Symbols, Figures, &c.

(Continued from *Herald* of July 28th.)

The events of the 10th chapter, and those of the 11th, which precede the fifteenth verse, evidently occur under the sixth trumpet, during the continuance of its sounding, and before the termination of the chronological period given in chap. 9:15.

THE MIGHTY ANGEL. — "And I saw another mighty angel descending from heaven, clothed with a cloud: and the rainbow was over his head, and his face was like the sun, and his feet like pillars of fire; and he had in his hand a little book, opened: and he set his right foot on the sea, and his left foot on the land. And shouted with a loud voice, as a lion roareth: and when he shouted, seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write: and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, and write them not. And the angel, whom I saw standing on the sea and on the land, raised his hand to heaven, and swore by him who liveth forever and ever, who created heaven, and the things in it, and the earth, and the things in it, and the sea, and the things in it, that the time should not yet be, but in the days of the voice of the seventh angel, when he will [or delay to.—*Mar.*] sound, the secret of GOD will be finished, as he hath announced to his servants the prophets. And the voice, which I heard from heaven, spoke with me again, and said, Go, take the little book, which is opened in the hand of the angel, who standeth on the sea and on the land. And I went away to the angel, and said to him, Give me the little book. And he said to me, Take, and eat it up; and it will make thy stomach bitter, but in thy mouth it will be sweet as honey. And I took the little book from the angel's hand, and ate it up; and it was in my mouth sweet as honey; and when I had eaten it, my stomach was bitter. And he said to me, Thou must prophesy again concerning many people, and nations, and tongues, and kings."—Rev. 10:1–11.

We make a distinction between the agents who directed the unfolding of the visions to JOHN, and the agents who are presented as symbols during their unfolding. The angels who successively sounded were mere unfolders of the vision. The messengers bound were symbols of agents who should act conspicuous parts during its fulfilment.

The mighty angel who now appears is, evidently, the SAVIOUR. As Mr. ELLIOTT remarks, "there is no single instance of a created angel appearing vested in a cloud. It was the ensign of Deity;" He who "maketh the clouds his chariot," whose "pavilion round about him was dark waters and thick clouds of the skies." It is the same being JOHN beheld, at the opening of the Apocalyptic visions, whose feet were like fine brass, as if they burned in a furnace, and his eyes like a flame of fire, who made these revelations unto his servant JOHN—the same that EZEKIEL saw, when he beheld "the likeness of the glory of the LORD;" and DANIEL, when he fell at his feet as dead. He does not appear to JOHN as a symbol of his personal advent, but as the unfolder of the vision. Nor can he symbolize inferior agents; but when he speaks, inferior agents may respond, and corresponding results may follow.

Mr. ELLIOTT supposes the period here presented is the commencement of the Reformation, and from this opinion we do not dissent.

The angel sets his foot on the sea, and on the land: the whole earth is affected by that movement.

He cries with a loud voice: the whole world was startled by the sound of the truths which were proclaimed by the Reformers throughout Europe.

The little book in the hand of the angel was open: the word of GOD had before existed only in the Latin, Hebrew, and Greek. It was then translated into the language of the common people, and became accessible to all.

As soon as the cry of the angel is heard, its reverberating sound is followed by the utterance of the voices of the seven thunders: these the apostle is commanded *not to write*. Why he should not write these, we can conceive of no reason for, unless it be that suggested by Mr. LORD, that the intelligible response of the thunders was not to be inspired, but to consist simply of the thoughts and affections of those who should utter them.

Immediately after the commencement of the Reformation, when vast masses of minds had become violently agitated by the truths then promulgated, a corresponding mass of errors followed in thunder tones, almost rivalling in depth and volume the sound of the truths before proclaimed; but with this difference: the crying of the angel like the roaring of a lion was a unit, as all truth is; while the thunders were multitudinous, as error is always manifested. There could be no more appropriate and expressive mode of symbolizing that such errors should follow the promulgation of the truth, and should be from beneath, than the significant declaration of the angel: "Seal up those things which the seven thunders uttered, and write them not"!!

The nature of the violent expressions of thought and passion, symbolized by the seven thunders, may be seen in any history of those times. D'AUBIGNE, in his History of the Reformation, and others, have drawn most vivid pictures of those scenes. As in all efforts for good Satan is careful to attempt a counterfeit, or mingle impure elements, to draw the minds of men away from the truth, so in the Reformation there were false reformers.* THOMAS MUNZER, and others, in 1525, incited vast numbers on the borders of the Danube to make physical war on the Papal ecclesiastics. He denounced LUTHER, also, with the same violence that he did the Pope. In his mad attempt to slay the ungodly, he and a vast number perished. Others succeeded him, teaching that GOD spake to them in person, instructing them how to act. They professed the most extravagant doctrines, setting aside both LUTHER and the Bible. The former did not go near far enough for them: and the latter was in their view insufficient for man's instruction, who could only be taught of GOD. They taught that the world was to be immediately devastated, and no priest or ungodly person be left alive, and that then the kingdom of GOD would commence, and the saints possess the earth. Those who adhered to LUTHER united with him in bearing a faithful testimony against such extravagancies, adhered to the written Word, denounced new revelations, and showed from the Bible that Antichrist was to be overthrown by the personal advent of CHRIST, and not by the sword of man.

We make the following extracts from Mr. LORD:

"The pretences of the Anabaptists to inspiration were in like manner denounced by Melancthon.—'The Anabaptists, infatuated by the devil have boasted of a new species of sanctity, as though they had left the earth, and ascended to the skies; and given out moreover that they enjoy extraordinary inspiration. But as the pretence was hypocritical, and designed merely to subserve appetite and ambition, they soon plunged into debauchery, and then excited seditions, and undertook to establish a new Jerusalem, as other enthusiasts have often attempted. A like tragedy was formerly acted at Pepuza in Phrygia, which fanatical prophets denominated the New Jerusalem.'

"He also refuted by the Scriptures the expectation of the Anabaptists of the immediate establishment of Christ's millennial kingdom. He regarded the term Antichrist as denoting both the Mohammedan empire and the Papacy, and held that they were not to be overthrown till the time of the resurrection of the dead, and that a considerable period was to pass before that event. 'God showed to Daniel a series of monarchies and kingdoms, which it is certain has already run to the end. Four monarchies have passed away. The cruel kingdom of the Turks, which arose out of the fourth, still remains, and as it is not to equal the Roman in power, and has certainly, therefore, already nearly reached its height, must soon decline, and then will dawn the day in which the dead shall be recalled to life.' He then repeats the saying ascribed to Elias, that six thousand years were to pass before the advent of Christ; two thousand before the law, two under the law, and two under the gospel: and proceeds to show that four hundred and fifty-eight years were therefore to intervene before the advent of the Redeemer, the destruction of Antichrist, and the establishment of the kingdom of the saints. 'It is known that Christ was born about the end of the fourth millennary, and one thousand five hundred and forty-two years have since revolved. We are not, therefore, far from the end. Daniel asked in respect to the time of the end, and a number was given which, although it seems to respect the time of the Maccabees, yet undoubtedly has a reference to the end of the world, and the application is easy, if days be taken for years. They will be two thousand six hundred and twenty-five. We do not endeavor to ascertain the moment when the last day is to dawn. That is not to be sought. But inasmuch as this number happily agrees with the words of Elias, I regard it as denoting the years through which the world was to subsist from the time of Daniel. There were six hundred, or near that, from Daniel to the birth of Christ. There remained, therefore, two thousand years as the last age of the world.'

"Luther also founded his 'Supputation' of times on the saying of Elias, that the world was to continue seven thousand years, and regarded the sixth thousand as having commenced with the eleventh century, and as therefore little more than half passed at his publication of that work in 1545.

"Flacius, in his 'Catalogue of Witnesses,' represented the twelve hundred and sixty days of the wild beast as having commenced in 606, and consequently referred its destruction and the advent of Christ to the year 1866.

"These views corresponding so conspicuously with the symbol, continued to be repeated by a crowd of writers, till at the distance of sixty-seven years from the death of Melancthon, the celebrated Joseph Mede published his 'Clavis Apocalyptica,' in which he showed from the coincidence of the periods of the wild beast and the witnesses, that the advent of the Redeemer, and destruction of the anti-Christian powers were not to be expected until twelve hundred and sixty years had passed from the rise of the ten kingdoms, and that near one hundred of them therefore were still to revolve. As that period expired, and the knowledge of the prophecy advanced, the catastrophe of the wild beast was referred to a later time. Many recent expositors regard the twelve hundred and sixty years as having reached their end in 1792; and must refer the fall of the anti-Christian powers to the last half of the present, or the beginning of the next century."—*Ex. of Apoc.*, pp. 238–240.

By reading D'AUBIGNE's history of the Reformation, it will be seen that all the vagaries of the various sects of heretics were connected with an expectation of the immediate establishment of CHRIST's kingdom. That the seven thunders which were not to be written gave utterance to such an expectation is evidenced by the response of the angel, when he lifted up his hand to heaven, and with the solemnity of an oath, by Him who liveth forever, affirmed that "*the time should not yet be;*" but that "in the days of the voice of the seventh angel, when he delays to sound,* the secret of GOD will be finished, as he hath announced to his servants the prophets." Why such an annunciation at this stage of the vision? It must be to correct a misapprehension which should exist at a corresponding time in its fulfilment respecting the immediate appearance of the kingdom. Thus did PAUL correct the Thessalonian brethren, when he wrote to them in his second epistle not to be hastily shaken in mind, as that the day of the LORD was then impending.

Thus the teachings symbolized by the seven thunders are disowned by the Spirit, by the command not to write them; and the expectation of the establishment of CHRIST's kingdom then to be set up, in connection with those heresies, was shown to be premature, by the oath of the angel, that "the time should not yet be," under the sixth, but should be in that little moment of delay when the seventh angel is preparing to sound—in the "quickly" before the coming of the third woe.

After this annunciation, the disavowal of the truth of the heresies, and correction of the time respecting the completion of the mystery of GOD, the angel proceeds with the unfolding of the vision. The voice the revelator heard from heaven, again speaks to him; in obedience to the command, he takes the book from the angel's hand, and eats it: it is sweet in his mouth, but in his stomach is bitter.

To eat is to feast on, and enjoy the contents of anything. In ISAIAH the people are invited to "buy and eat;" and the SAVIOUR says, "I have meat to eat which ye know not of." The little book is the same as that which before was open in the angel's hand—the word of the LORD; to eat it is to receive and feed on its contents. The first result of this was delightful to the soul; but when divisions and subdivisions followed, parties multiplied, heresies abounded, and bitter and mischievous discussions, and fierce and rancorous contention followed—based on the understanding which several parties attached to portions of Scripture, it was fitly symbolized by the bitterness which followed the eating of the book. From the time of LUTHER to the present, hostile quarrels have greatly rent and marred the peace of the church—embittering the sweetness which the exercise of individual judgment first communicates.

And he said: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Before the consummation it would be necessary for the contents of that little book to be once more spread before the nations of the earth. As at the commencement of the Gospel promulgation, it was preached to every creature under heaven, so before its termination it should again be witnessed to the ends of the earth—be translated into all languages, and preached to all nations.—(*To be continued.*)

* As Moses had a Jannes and Jambres to withstand him, so Paul teaches that truth will be always withstood by those who profess to be with, but are not of it. No good movement can exist without a corresponding counterfeit one. Even the Advent cause cannot be of God, unless there also exist a false movement, claiming to be in effect the same, and yet continually endeavoring to oppose, neutralize, and thwart it.—ED.

* See margin of Whiting's Testament. Lord has it, "when he can be ready to sound," i. e., not yet sounded.

## Tent-Meeting at Westboro'.

As the events of this interesting interview are now in the past, a sketch of those impressions which have been forcibly stamped upon the mind and heart of one who was an eye and ear-witness of its meetings, from the beginning to its close, may not be out of place.

I left Boston on Tuesday, the 14th, at 8 A. M., for the place of gathering, distant thirty-three miles.—The sky was, in part, overcast. Our route was on the Great Western Railroad. As the cars hurried us onward, while the ever-varying landscapes were checkered with lights and shadows, chasing each other alternately, we were reminded of our mission, and its effects on the world. In our rapid flight, diffusing light on the coming and kingdom of CHRIST, shadows of error quickly follow. And thus we are urging our way to the judgment. Having arrived on the ground, our first desires prompted us to take a survey of the

*Encampment.*— Its location was one peculiarly adapted to the occasion. The ground occupied was a large circular field of elevated land, so formed as to render it healthy and convenient. It was bounded in the rear by a swamp in the shape of a half-moon, covered with an impervious undergrowth, and flanked by meadows and pastures, which were intersected with numerous ditches, rendering all approach, except through the "strait gate," very difficult. The owner of the ground (Mr. HOWE) is a member of the Congregational Church. During the entire services, his kindness and hospitality, and his unwearied labors, were felt, and duly appreciated. We are truly thankful, that amid the general scoffing at our views, there are men who take peculiar delight in entertaining this class of obnoxious strangers. In the centre of the field was erected the Great Tent, with its banner—the flag of "the holy nation"—and on it the substance of our hope and prayer, "THY KINGDOM COME," floating triumphantly in the swelling breeze. This was our church edifice, the place of our public meetings, where the people were assembled to hear out of the Divine law. Around this, at convenient distances, were our family tents, from Worcester, Salem, Boston, and Stowe. In these were our social exercises, where our minds obtained that strength which fitted us for the more public assemblies.

*The Services* commenced on Tuesday, and were brought to a close on Sabbath evening. A due degree of solemnity was manifested among the members through the entire meeting. The conference and prayer meetings were harmonious, and very encouraging, giving us the assurance that the cause of our coming King is still first in the affections of our people. The interest taken by strangers in our services, and in the doctrines taught, persuade us that our labor is not yet ended. We had many candid hearers from the various Christian sects, who listened with great interest. The public discourses were such as are usually given by our ministers, on similar occasions. To many, the subjects and matter were both new. We can say, truly, that the people generally gave us a candid hearing. How much they were profited, will be known hereafter. During our public exercises, the conduct was, for the most part, unexceptionable. If we recollect the deep-rooted prejudices previously existing in that community against our views, we cannot wonder when we see some of their effervescence appear, in so great a concourse of people.

*The Ministers* present were, Brn. A. HALE, G. NEEDHAM, C. R. GRIGGS, J. W. BRITTON, P. POWELL, E. BURNHAM, S. HEATH, W. PRATT, J. PEARSON, jr., J. DANIELS, I. R. GATES, and L. OSLER.

Our brethren were assembled from a great distance, and were highly gratified with the instruction given, and were prepared anew to enter the field of labor. Our parting was one of peculiar interest. When the tents were removed, we assembled in a circle under the open canopy of heaven, and while the deep emotions of our hearts were uttered in prayer and praise to GOD, we said, indeed, that we were ONE, and that we would utter the cry of our coming LORD with more zeal. How sweet the communion of kindred spirits, in this our pilgrimage! but compared to what we shall enjoy, it is but as a drop to the ocean.

There was one class, however, not interested in the truth of the doctrines which we proclaim. We refer to those who preferred the hours of darkness rather than light, as more suitable to their purposes. These dark elements began to gather as early as Wednesday evening. On Saturday night the *winds* were tempestuous. The howlings of these "winds" were rather unpleasant to the nervous. A few gusts were, for a time, irresistible, breaking through the

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enclosures, and strewing the fields with these fragments. Before any serious damage was committed, they were again "bound up," and imprisoned in the prison-house of our modern "Eolus." It is truly, however, an "*ill wind*, that blows nobody any good." And so in the present case; for among the fragments carried before this *sirocco*, was a hand-bill, blown from "spiritual Mount Zion, at Andover," entitled, "A confession of want of faith in Millerism, or the truth seen respecting a book called, 'CHRIST'S second coming.'" As a specimen of this three-columned and two-cent document, printed at Andover! and re-sold at Boston, and elsewhere, we subjoin the following, remarkable for beauty of diction and sound theology! "Millerites are all of them such a sort of men as love to get waked up about some new thing." "I knew a fellow to study for three weeks to learn how 'bird' spelt 'goose.'" "Don't let you and I get befogged along with these ignorant chaps." "I reckon we can tell when 3 and 3 make 16." "This world is a good world, and I should hate to have it burned up. Reader, should not you?" Such theology puts the blush on PETER.—2 Pet. 3: 12. We are happy to say, that these elements were effectually restrained by the proper authorities.—Praise to the officers and citizens of Westboro', that they recognized the fact that they were not to "bear the sword in vain, and that they were ministers of GOD, avengers to execute wrath upon him that doeth evil;" and that it is their duty to "hold the winds" until the messenger from the sun rising has sealed the servants of GOD.—Rev. 7:3.

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DEAR BRO. HIMES:—I have so much anxiety that peace and harmony, with verity and love, might prevail, that it has made me rather impatient to do something myself to bring about this state of things. But then, I cannot help what others will do,—they will judge for themselves, and so act. You will no doubt expect that some others will take the course pursued by the writers of the letter from Batavia, who accuse you of waging an "ungodly warfare," making a "stretch for power, popularity, and honor among men," and of a "disposition to crush and trample down those who honestly differ from you," &c. &c. These are hard sayings from professed friends in these last days; but so it is in New York State, as well as in Maine, and other places. Well, in the midst of all these hard sayings, (and, I believe, false sayings, too,) there is this promise to console us, that all things will work together for good to those who love the Lord.—Rom. 8th. And while this, with kindred promises, stand on record, we have only to "keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude. We shall come out right in the end. Courage, then, my brother, and although in minor points we see not eye to eye, yet in the great work of proclaiming the everlasting gospel of the kingdom, we will labor shoulder to shoulder, until the last note of alarm is sounded to a perishing world. I am grieved exceedingly at the course of some. I hoped that the kind, yet faithful appeal to Bro. Marsh would have caused a oneness again; but, alas! I fear the breach is wider still. May God give you wisdom to know when to speak, and when to be silent. O keep, if possible, keep the unholy warfare out of the "Herald:" let it be filled with sound sense, and with meat in due season for the children, who are crying, "Give us this day our daily bread." I hope and pray that you may be sustained amid your trials, and healed of all your infirmities. I regret to hear that your lungs have become somewhat affected again. It was the saying of one anciently, that every man was immortal until his work was done. So it will be with you, my brother, and with the "Advent Herald." Love to all the friends in Boston. T. SMITH.

*Eddington (Me.), July 8th*, 1849.

It is as painful to us as to our brother, to occupy any portion of the *Herald* with extraneous matters. We think we see the time arriving, when matters will be so well understood, that it will be no longer necessary to notice any of the attacks on our Eastern brethren from professed friends. Our brethren may be assured, that we shall say as little as we can, and not feel that the cause of GOD is dishonored by our silence. GOD will soon reveal where the wrong lies. Let none suffer their minds to be diverted from more important considerations by these light afflictions, which are doubtless permitted as a trial of patience and endurance of evil for CHRIST'S sake.—ED.

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TO CORRESPONDENTS.—J. TURNER—Your letter to Bro. H. has been received. The "change" in our note connected with your statement of which you speak was made at the proposal of a member of the council, between whom and yourself there seems to have been some misunderstanding in reference to the fixing whatever was published in the case—you supposing that he was to be specially consulted in preparing the document, while he was not aware that this was expected of him; and as he was not present when the article agreed to by yourself was written, he thought the fact of a seeming delay in the article expected to be published should be stated, as he had spoken of it, without intimating that there was any reluctance or unwillingness to have it appear. But we certainly had no idea that the change "reverses" and makes "utterly false" what the article, as you agreed to it expresses; nor was it intended to assert that you agreed, "before the committee," to make any public statement. We give the portion of the note in which the "change" occurs, as you request; and all who are interested to do so can compare it with that published last week.

"We further state, that the report said to have been circulated by some, to Bro. Turner's prejudice, that he agreed before the committee and parties concerned to make a confession, and failed to fulfil his agreement, is incorrect, and wrong. If there has been any unexpected delay in carrying out the decision and wishes of the committee, it has resulted from the absence, or pressing engagements of others, and not from any reluctance on the part of Bro. Turner."

H. P. S.—It lacks rhyme and rhythm.

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A THEME FOR POESY.—"In Bath, Me., a child of Dr. Shaw, two years of age, died on Saturday after a sickness of six hours, from eating cobalt prepared for flies. When her eyes began to grow dim with death she fancied it was night, and she was going to sleep, and she died with her customary "*Good night, mamma; good night, mamma,*" *many times repeated on her trembling lips.*

We hope that some of the sweet singers of Israel will catch the poetic fire, and, tuning their harp strings, will send us some of their sweetest and most lyrical thoughts, in harmony with the above—thoughts that breathe in words that burn.

Dear child, she thought that death was but the return of usual slumber, and thus she fell asleep. Yes, she sleeps in JESUS. Her slumber is doubtless sweet, with no disturbing dreams. And when she awakes in the morning of the resurrection, may she be clothed upon with immortality, and find her dear papa and mamma with the glorified throng of the redeemed, to greet them in the long wished for morning.

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ORDERS FOR BOOKS.—Many may be waiting for us to send books without a specific order. Let all who want books, *Harps*, tracts, &c., send their orders, without delay. the first that comes is first attended to. An order for "some books" is quite too indefinite. Give the kind and number wanted. We cannot send large lots of books, of all kinds, as formerly, to lay on hand dead for some time, and then be returned, worth less to us than when sent. We shall keep a full supply of all the books we advertise, and answer all orders promptly, to *any and all* responsible persons. We are getting a full supply of the new works. We have worked night and day to get them out. But few know the difficulty of getting out such books. Our friends will, therefore, pardon past delay in attending to their orders.

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"The Seventeenth Annual Report of the PERKINS Institution for the Blind," has been received, and presents that institution in a flourishing condition. There, those who are shut out from beholding the beauties of nature, and never can gaze on the luminaries of heaven, are educated and instructed in various handicrafts, so that instead of being a burden to themselves and friends, they become interesting companions, and productive members of the community. Beds, cushions, &c., embracing a great variety of articles, are manufactured by them, and are for sale at their store, Nos. 20 and 22 Bromfield-street, Boston, at wholesale and retail. Those who look in there can do a deed of charity, and also get their money's worth.

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BOOKS WANTED.—With the exception of Whiting's Testament, we have no books which are published at the "Advent Herald" office. We would like a general assortment. Please send immediately. —*Harbinger*.

Bro. M. knows what books we have, what kinds, and how many of each kind he wishes. We will send immediately, on his informing us how many of each kind he needs. With an indefinite order we have no means of judging how many are needed.—*Agent*.

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TOUR WEST.—We intend, if GOD permits, to hold two Tent-meetings while in Western New York: one at Homer, as advertised, and perhaps one at Syracuse, or as Providence may open the door. Bro. D. I. ROBINSON and Prof. WHITING we hope, with others, will be in attendance, to give lectures on the great question of the Advent. The state of our health is such still, that we cannot promise to do much, but will do what we can.

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THE TENT.—Bro. LENFEST, our Tent-master, started for Homer with the Tent on the 20th inst., and will have all in readiness on our arrival. We are detained a few days by sickness in our family, but leave the 25th inst. We shall, by special request, spend Sunday, the 26th, at North Wilbraham, and then go through to Homer direct.

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"Would it be right to ask the 'Harbinger,' through the 'Herald,' the reason why he has suppressed that last letter? WM. JOHNSTON."

We see no impropriety in your so doing.—ED.

## Foreign News.

The royal mail steamship *Hibernia* arrived at her wharf in East Boston on Wednesday evening, August 15th, bringing dates seven days later from Europe.

There is little change, either in a commercial or political point of view, since our last accounts. The weather had been good, and the market for breadstuffs was depressed. The cotton market was dull, both at Liverpool and Havre, buyers standing aloof, while a brisk demand was kept up for Manchester goods. American provisions were in request. Consols had slightly declined. We give below extracts from our files of English papers received by the steamer.

*England*.—The news from England possesses but little interest. Parliament had been prorogued, and the Queen embarked on the 1st inst. on board the royal yacht, on her tour to Ireland.

The ravages of the cholera continued, but were mostly confined to the destitute population. Out of the 600 daily cases of attacks, more than 250 apply to London, whilst the remainder take place in the whole kingdom, including about 50 in Scotland.

*Ireland*.—The news from Ireland is unimportant —the only topic of interest being the visit of the Queen. The crops look promising.

O'GORMAN MAHON brought before the attention of the House of Commons a most extraordinary fact. He produced a candle, which he placed on the Speaker's table, which had been manufactured from the peat of the bogs of Ireland. A discovery has been made by chemical process to make available the vast peat bogs of Ireland, and a gentleman named Owen, whom Lord ASHLEY pronounced "a discret, sober, generous, high-minded and religious man," is working the adventure to a considerable extent. It will be seen by a detailed statement elsewhere, that 100 tons of peat which cost £8, and the labor of converting it a futher £8, produced no less an amount than £91 16s. 8d!!! Mr. OWEN, it is stated by Lord ASHLEY, has experimented upon thousands of tons of peat during the last twelve months with similar results.

*France*.—France remained quiet. The President was on a tour to the south, and arrived at Tours on Wednesday morning, August 1st, where he was received with much enthusiasm, at the review of the army at Angier. The troops cried out, "Vive Napoleon;" the National Guards, "Vive la President." It was remarked that the cry of "Vive la President" was the *mot d' ordre* of the magistracy and of the municipal councils, who had come from differents points of the department; that of "Vive Napoleon," the cry of the army and clergy. The people and the National Guard cried, "Vive la Republique." Only two or three shouts of "Vive l'Empereur," were heard from some old soldiers of the empire, dressed in their old uniforms; they had no political signification, and found no echo in the people.

It is announced on good authority, that the President of the Republic will hold a grand review of the whole of the armed force, amounting to 150,000 men, in the department of the Seine, on the 15th inst., the anniversary of the birthday of the Emperor Napoleon.

The French fleet in the Mediterranean has been ordered to return to Toulon. A few days ago Admiral BAUDIN was suddenly deprived of the command of the fleet, which was conferred upon Admiral PARSEVAL DUCHESNES, and it was then announced that the fleet was ordered to remain at the Hyeres Islands to wait for orders. The intention was to send the fleet to Civita Vecchia to carry the Pope back to his dominions in state. The fact is, the Government, which appears destined to be always making blunders on the Italian question, fondly imagined that, once they entered Rome, there would be no difficulty in inducing PIUS IX. to return to his capital. But his Holiness is not so easily to be moved. He refused to go back on the conditions proposed to him; and as Admiral PARSEVAL DUCHESNES cannot force him to accept of hospitality on board a French squadron, the fleet, having nothing else to do, has been ordered back to Toulon.

It has been positively stated in the lobbies of the Assembly, that the ex-king LOUIS PHILIPPE had the intention, for the most pious object, to demand permission of the French Government to make a pilgrimage to Dreaux, where the bodies of the Duke of Orleans, and other members of the ex-royal family, are deposited. The ex-king would only remain two days, and would return again to England. He would assume the title of Count de Ponthieu, and would only be accompanied by a valet-de-chambre.

The Council of Ministers have deliberated on the propriety of taking off the state of siege in Paris. That course will be almost immediately adopted.

Business was somewhat active on Thursday on the Bourse, and prices improved; but the reason of which is not stated.

*Portugal*.—The ex-king of Sardinia, CHARLES ALBERT, died, after intense suffering, on the 28th of July. His body was embalmed, and placed in the cathedral, to await the arrival of a steamer appointed to take his remains to Genoa.

*Italy*.—Letters from Rome state that M. de Corcelles has gone to Gaeta, and that the Austrian General Wimpfen had arrived in Rome. The Pope has issued a proclamation, declaring that a commission will be appointed to regulate the Government of the State. An amnesty is also talked of, from which, however, are expected to be excluded the members of the triumvirate, the deputies, commissioners, chief of sections, clergymen, and the amnestied of 1846. The Pontifical authority has been re-established at Albano, and a solemn *Te Deum* sung in the cathedral, at which the French garrison, and the civil, municipal, and religious authorities assisted.

The following ordinance, published in the "Giormale di Roma," of the 19th ult., is very significant and suggestive:—"During the night numerous assemblages of people have been observed to parade the town, notwithstanding the laws in vigor. Considering that such assemblages cannot be qualified otherwise than as criminal and reprehensible in their object, it is ordered: Art. 1. Every crowd of persons consisting of more than five during the night is expressly prohibited. 2. Transgressors shall be immediately arrested and punished according to the rigor of the laws. 3. The armed force is directed to enforce the execution of this decree. Everybody is informed that particular instructions have been given to the armed force on this subject." The real truth seems to be that the citizens decline to associate with the French, or to have dealings with them in any way. Garibaldi was at Arezzo on the 22d ult.

The Pope has issued the following address to the inhabitants of the Roman territories:—

"Pius IX. to his beloved subjects—God hath raised his arm, and hath commanded the tempestuous ocean of anarchy and impiety to stop. He hath guided the Catholic armies to support the rights of humanity, which had been trampled upon—of faith, which had been attacked—and of the Holy See and our Sovereignty. O Eternal Glory, which even in the midst of Thy wrath does not forget Thy mercy! Beloved subjects, if amidst the whirlwind of these horrible events our heart has been saturated with bitterness, on reflecting upon so many evils which the church, religion, and you have suffered, it has lost none of that affection with which it has ever loved you, and loves you still. We hasten by our vows the day which will lead us again among you; and when the day shall have come, we shall return with the fervent desire of bearing consolation unto you, and with the determination to devote all our energy to your real advantage, by applying difficult remedies to great evils, and consoling those excellent subjects who, while they await institutions in accordance with their wants, wish, as we also wish, to see the freedom and independence of the Pontifical Sovereign, so necessary to the tranquillity of the Catholic world, guaranteed. Meanwhile, in order to re-organise public affairs, we shall shortly name a commission, which, invested with full powers, and seconded by a Ministry, will direct the Government of the State. We implore to-day, with increased fervor, the blessing of the Lord, which we have ever implored, even at a distance from you; we implore that it may be abundantly shed upon you; it is a great consolation for our soul to hope that all those who have made themselves unfit to gather its fruits by their errors, may render themselves worthy of it by a sincere and constant return to righteousness.

"Given at Gaeta, July 17. PIUS IX."

A spirit-stirring proclamation has been addressed to the Romans by Mazzini, in which he recommends them to endure, with constancy and firmness, the calamity of foreign intervention which smites them at present, and not to give way to discouragement. He calls upon the municipalities to repeat, with firmness, that they adhere voluntarily to the Republican form, and to the abolition of the temporal power of the Pope, and that they consider every Government illegal which has not been freely approved by the people, and he reminds them that it is impossible to imprison a whole nation.

The "Piedmontese Gazette" of the 28th says—"General Oudinot left Rome on the 23rd for Gaeta, in order to consult the cabinet of his Holiness."

The "Opinione" of Turin, of the 28th, states that Marshal Wimpfen left Rome on the 21st, after having had long conferences with General Oudinot, who had limited himself to conversation of a merely military character, saying that M. de Corcelles alone was entrusted with the political part.

*Sardinia and Piedmont*.—It is confidently affirmed, and upon trustworthy authority, that the negotiations between Sardinia and Austria have terminated in the acceptance of the Austrian ultimatum, with some modifications. It is stated that the indemnity to be paid to Austria has been fixed at 75,000,000 francs.

*Austria and Hungary*.—The news from the seat of war in Hungary continues to announce victories by the Hungarians. On the 13th ult. they had the following positions:

General Aulich, with 15,000 regulars and 20,000 well-disciplined levies, was at the Platten Lake, 14,000 regulars and a vast number of levies were on the banks of the Waag; 30,000 men were in and around Comorn. Dembinski's force of 40,000 troops and 100,000 levies, was divided into two corps, one of which was at the foot of the Carpathians, while the other was united with Georgey's corps, near Ypolyzagh. There is a force of 35,000 regulars and

(Continued on last page.)

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## Correspondence.

### THE PILGRIM'S SONG.

We are passing away, but we're homeward bound,
To the realm of the pure and the free;
Where the sweet gliding waters of life are found,
And the throne in its radiancy.

Here bitter drops flow in our sweetest cup,
And thorns are in all our flowers;
But we'll drink from the fount where angels sup,
And roam amidst thornless bowers.

We have tempests to brave, and rough surges to breast,
We have sighing, and sadness, and gloom;
But lightly they sit, as a gossamer vest,
For we're going where joys ever bloom.

Oft the unbidden tear forth in bitterness steals,
And the form goes low bending with pain;
And the spirit is pressed with the woes it feels,
But O, why should we ever complain?

We have trials, too, but will leave them all
At the gates of our Eden home;
Why speak of the pain, the thorn, or the gall,
When the glory so soon will come?

We shall meet our King on his bridal morn,
Who a costly ransom hath given,
To waft us away from the flames that burn,
To the glory-clad hills of heaven.

Then brother cheer up, and gather thy wings
For thy long, bright, blissful home;
For hearken! the trumpet's glad echo rings,
And the angels are bidding thee come.

We are passing away—but we're homeward bound,
We shall meet where the holy ones dwell,
Where the sweet-gliding waters of life are found,
And where none ever murmur Farewell!

D. T. T., JR.

### LETTER FROM HALLOWELL, ME.

Dear Bro. Himes:—It has appeared to us since reading the charges of E. M. Smith, against you and "some of the Eastern brethren," published in the "Herald" of July 28th, that some of us, who are well acquainted with you, and the work in which you are engaged, should speak to our brethren who do not know the truth in this matter. We take pleasure, under these afflicting circumstances, in being able to say, that we know that said charges are entirely groundless, and false in the extreme. The writer of the letter referred to says he is "compelled, from the necessity of the case, to withdraw his support from the Herald." Well, we do not doubt his sincerity; but what has caused him to feel such necessity? We are not in doubt about this matter. We have expected that many of our Western brethren would be misled, their minds soured and prejudiced, against the "Herald," our Eastern Conferences, and the brethren who sustained them: for we are not ignorant of the influence that has been exerted over many of them. We have read all the false statements, the ingenious misrepresentations, and the unholy insinuations, that have been published by our professed brother in the West, in relation to us, our motives, and our "acts." And then, when he was told of his fault, and exhorted to desist, and assured that he was not publishing truth about us, he called on us as a conference to correct him. This has been done, both for his good and that of the cause of Christ. But instead of receiving it in that light, he has perverted our doings, and by other misrepresentations, converted them into persecutions. Therefore we could but expect, that many of our brethren, both West and East, who were not acquainted with the facts, would be deceived and prejudiced by such statements, coming as they did from a professed friend and watchman, and in such a tone of sanctity and interest for the cause of truth. Our hearts have been often pained while reading them, for we knew they were not true, and we could foresee what an influence they would produce on those who were far from us, and could not easily learn the facts. But we trust the way is being opened to develop real character, which will disabuse the minds of many, and set all right with honest hearts; if not before, "the manifestation of the sons of God" will determine it.

The first charge of the writer of the letter alluded to shows, that it came from a highly prejudiced mind, one who appeared not to be aware that his brethren in the East knew such a charge to be false. But we will speak more of this under the third charge, for they are blended in one. The second charge falls powerless on all who are well acquainted with Bro. Himes and his labors. The almost unparalleled tide of persecution, by the press, pulpit, and mobs, in order that the well-disposed might not hear from those brethren the last message to a doomed world, too plainly contradicts the charge of "a stretch for popularity," to need any attempt at refutation at our hands.

The third charge—"a disposition to crush and trample down those who honestly differ, and are searching after truth"—we think requires more attention from us. As we are of that class who differ from Bro. Himes and the "Herald" on points to which we suppose the writer refers, viz., the Sonship of Christ, the state of the dead, and the final disposition of the wicked,—we have yet to learn that there is a disposition in Bro. Himes, or the "Herald," to crush us for that "honest difference." Neither have we been able to see such a disposition manifested towards others who honestly differ from Bro. Himes in opinion. Were such the case, we think it would not be likely to give him much popularity, as the second charge says he seeks. We have been associated with Bro. H., in public and in private, and under such a variety of circumstrnces, long enough to know whether such a disposition existed: we have not seen nor felt it. The "Herald" has not advocated our sentiments in the above-named points of doctrine, it is true, nor has it done them justice in attempting to disprove them; but we do not accuse them of knowingly, or intentionally, doing injustice. Nor do we feel that an attempt has been made to crush us. It is true, that some correspondents have said things of us, on account of our faith, that looked very unchristian, and others betrayed much ignorance of our sentiments; but we can well endure all this, with a "charity that thinketh no evil." But the "Herald" occupies too useful a place in the cause of our coming Lord for us to abandon it, because it does not teach all that we believe to be truth; and the integrity and value of Bro. Himes as a Christian are too well known for us to withdraw our sympathy and support from him.

We here wish to say, that we have seen much abuse shown the "Herald" and its conductors, by some editors and their correspondents, who believe as we do, and if we are capable of anything like judging rightly, we have seen and felt a powerful attempt made, first to convert the "Herald," and failing in that, to destroy its influence; and this has so far succeeded, as to poison the minds of many of our honest and devoted brethren, so that they will not read the "Herald," and can scarcely be familiar with those that do. This, however, does not change the truth which they hold; but shows a spirit in some of our professed friends and "pioneers," which causes shame and grief to all who love righteousness, and know the facts in the case.

We being well acquainted with the brethren of the "Herald," and knowing their spirit and practice, are ready to give them a hearty support, according to our ability, and can labor with them in the fullest confidence that they will not betray or "crush" us. We wish also to help bear their burdens, and receive a share of their reproaches and persecutions for Christ's sake, by being co-workers with them in extending the proclamation of a soon coming judgment. And we are willing to aid them all that we can, "in taking journeys, and distributing tracts," for the same purpose that they have—to warn a guilty world of its approaching ruin,—to prepare a people for the kingdom of God, and to comfort the church of Christ in these perilous times, with the news of their redemption being at hand. This is their object; and you, brethren of the West, need not fear to heartily support and assist these men when they come among you: they have a higher object than to go about to circulate tracts in order to buy up influence. We are free to say, a more false and wicked charge was never made. We would to God that others, who see the great truth of the approaching judgment, would, instead of laying up treasure on earth, investing money in houses and lands, or staying at home for ease, do as these brethren have done, use the Lord's property and their talents to advance the cause of Christ, and be ready for his coming.

We subscribe ourselves your brethren in the Lord, waiting for the kingdom of God.

In behalf of many Eastern brethren, "who honestly differ," but fully subscribe to the above sentiments. I. C. Wellcome,

N. Smith, L. L. Howard,
D. Minor. J. Thomas, jr.

### LETTER FROM H. H. GROSS.

Dear Bro. Himes:—It is just six weeks since I left New York on my present tour. I visited the friends in Middletown, Saratoga county, and preached to them on the Sabbath; they continue to prosper, and are quite anxious that one more rousing effort should be made there this autumn, especially if you can attend. They think it might do well to pitch the tent there. I left with them a set of your best charts, to be used in their chapel, where they maintain meetings every Sabbath, and proceeded to Milton Centre, where a few tried friends assembled, and we proclaimed our anticipated independence from the "iron and clay" kingdom of this world, by the speedy establishment of the kingdom of God, which shall fill the whole earth.

How striking the contrast! in the village of Ballston, through which we passed, (morning of July 4th,) in the railroad-cars, on the public roads,—all told of the gathering of vast multitudes, to joyfully celebrate the declaration of American independence from British oppession. But at a distance of some two miles from that assembly, might have been seen a very small remnant of sober, yet joyful souls, whose minds were girded up with the truth concerning the speedy coming King and kingdom, and themselves patiently waiting and watching for the grand crisis of this world's history;—with their lamps (God's word) trimmed and giving light, brighter and brighter as they near "the perfect day," assembled in a long since forsaken and dilapidated old-fashioned Presbyterian house,—engaged in worshipping God according to his Spirit and his truth; speaking as becometh the oracles of God concerning the signs of the times, which demonstrate that "we have not followed cunningly devised fables, when we made known the power and coming of our Lord Jesus Christ," to fulfil the exceeding great and precious promises concerning his everlasting kingdom.

Sabbath, July 8th, I preached in the village of Saratoga Spa to a very good audience; considerable interest was manifested. Meetings ought to be sustained here at regular intervals, as there are several families in the vicinity who are devoted to the cause, and others who are interested. Held several meetings some three miles west, at the house of Bro. Hill, where are a few warm-hearted friends of the coming Saviour.

Sabbath, July 15th, preached in Jamesville to a full congregation, assembled in the loft of a wagon shed. The friends were assembled from Saratoga Spa, Ballston Spa, Milton, Galway, Greenfield, Providence, &c., and in the forenoon we celebrated the death of our now living Lord and Saviour. Left with them a set of your best charts, as meetings are held there every Sabbath: it is a central location, and meetings should be maintained there at regular intervals.

Gave two lectures at Providence, and had a very good attendance, considering the season. There are but few devoted friends to the cause here.

Sabbath, July 22d, by invitation of one lone Advent family in Greenfield Centre, I preached twice in the Baptist house (the last time on Sabbath morning) to a full and remarkably attentive congregation, who heard for the first time. Quite a number declared their faith in the subject, and many eagerly received publications, in order to search further. It was a '42 occasion. I have appointed a protracted meeting in September in the same place, and hope that much good may be done in the name of Jesus. In the afternoon I rode to Rock city, a distance of about seven miles, and preached to the friends; quite a number were present from a distance.

Bro. Brown, of Cranberry Creek, was on hand to convey us to his house, more than twenty miles distant, where we found a few friends assembled to welcome us. There are a few tried friends in this region, who have never forsaken the assembling themselves together, as the manner of some is, and consequently they enjoy the favor of God, and the blessing of his Spirit, and have not left their first love. The communion and fellowship of such people is indeed heaven on earth. They expected to have commenced a protracted meeting at Foudabush on the 24th, as a prominent member of the —— church in that village had engaged to secure for the meeting probably the church, but in case of failure, he agreed to fit up his barn, so that, in any case, the friends in Mayfield, Cranberry Creek, &c., expected the meeting to be held there, and had circulated notice accordingly; but the individual referred to failed to give us the use of his barn, and at the eleventh hour we were without any arrangements for a place. A prayer meeting was held, and on the 23d Brn. Brown and Gardner went forth to spy out the land. After travelling six or eight miles, as far as Benedict's Corners, in Broadalbin, they inquired of Mr. Benedict whether he could inform them of a barn or grove, to which he promptly responded, by offering the use of a grove on his land; and further, that he would seat it, and make a home for friends from a distance and their horses. Thus the Lord opened the way, and the news was speedily circulated, by sending my bills into different towns and villages. The meetings commenced Thursday afternoon, and the number and interest continued to increase until the Sabbath, when I closed with three discourses to the assembled thousands of eager listeners, from many miles around.—God was with us, and his word accomplished much good. Many confessed the truth, who had never heard before, and others purchased publications, or received them gratis. I distributed several hundred publications, in part by the liberal aid of our beloved Bro. Judson, and the hearts of hundreds were made glad. This was a new field, and was opened by the especial providence of God. To him be all the glory.

During the four weeks to that date, I was so situated as to be obliged to labor far beyond my health and strength, principally in consequence of Brn. Ingmire and Gates not being with me, as was expected; and now, for nearly two weeks since the 29th ult., I have not been able to preach any, and have suffered intensely, with but little prospect of being able to resume my labors; however, I am gaining, and, God being my helper, shall preach twice to-morrow in Toddville.

It has been exeeedingly trying to me to frequently witness much bitter invective against you and the "Herald," because of the course you have been obliged to pursue towards the "Harbinger" and its editor. This too often results from a personal bias—a sectarian spirit; as on enquiry, I have frequently found that the statements of only one side have been read, and the judgment satisfied in that way; a course that reminds me of the Dutch justice, who, having heard the witnesses on one side, declared himself satisfied. However, I have seen honest minds drop their bitterness at once on hearing a brief statement of the *facts* in the case. It is well known, that for some years previous to last winter, I had rather favored the "Harbinger," although there was so much in that paper which I considered wrong, that I could hardly recommend it. I have kept myself *thoroughly* acquainted with the whole subject during its rise and progress for some two and a half years past, and have hoped it would finally be brought to a just and harmonious conclusion. The investigation at Rochester last spring encouraged me to expect it to end there; and had not an "if" stood in the way, I should not have been so sadly disappointed and grieved. The cause lies bleeding from its main artery in consequence of the sad results of that conference. Bro. H., you was declared guilty to a certain extent, and you confessed your wrong, and God says you "shall find mercy;" but the course pursued since by Bro. Marsh can but meet the disapprobation of every unprejudiced and informed brother and sister.

The editorial of the "Harbinger," in reply to the report of the committee of the New York and Boston conferences, headed "Ultimatum," is so well calculated to cover up the truth in the case, and to win sympathy, and thus make bad worse, that my heart sunk within me—my whole being groaned—I could but weep in anguish; and when I saw some of the first fruits of that sympathetic appeal, in the alienation of friends in places where I have travelled, as well as a specimen published in the "Herald," (letter of Bro. Smith and others, of Batavia,)—I concluded to keep silence no longer, although I shall keep aloof from every contention and intermeddling in the affair; but endeavor to heal up by frankly explaining the truth in the case, as occasion may from time to time require, and exhort all to strive, by all righteous means, to keep "the unity of the Spirit in the bond of peace."

13th.—Yesterday I preached twice to a very full congregation in Toddville, near Cooperstown, and we enjoyed much of the presence of God's Spirit.—A good congregation, mostly of persons quite interested to hear, and some thorough believers, could be maintained here; out in Cooperstown village, all is dead, twice dead, and will soon be plucked up by the roots and burned. I can but hope there will remain even there five who have faith. Dr. Almy and family have always expressed much desire to hear, and have always made me a father's home whenever I have visited Toddville. Worthy brethren will find friends to entertain them, and to receive the word with avidity, whenever they may be passing, and stop to speak the faithful word in the village. Dr. A., and other physicians of great experience, direct me to mostly cease my public speaking,—that is, they decide that I must do so, and only speak perhaps twice on the Sabbath, if I would live any length of time. I have been well aware of my condition, and have labored so much beyond my strength only on the full assurance of faith, that he that is coming will come in a little while, and will not tarry. Thus I shall continue on, or do what I can for some two months longer, but cannot journey constantly through another winter. Yours in blessed hope of speedy redemption.

*Cooperstown* (*N. Y.*), *Aug 11th*, 1849.

### HISTORY OF CHRIST.

(Continued from our last.)

In the fifteenth year of the reign of Tiberius, the word of God came unto John in the wilderness, and he was moved by the Spirit of God. He came into all the country round about Jordan, preaching the baptism of repentance, for the remission of sins, fulfilling the words of Esaias, saying, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John's preaching moved the hearts of all the people. There was a power and truth in it that they could not gainsay nor resist. They came to him from Jerusalem and all Judea to hear him, and to be baptized by him.—His preaching was very popular with them until he began to reprove them for their sins, and to call them a generation of vipers. It appears to me that a similar message, or cry, is to be made in the world just preceding the second advent. John, the revelator, saw in vision an angel flying through the midst of heaven, having the everlasting gospel, saying, "Fear God, and give glory to him, for the hour of his judgment is come;" and again: "Behold, the bridegroom cometh; go ye out to meet him." These and many other passages convince me that a special cry is to be made just before the advent.

While John was preaching and baptizing, some thought that he was the Christ, and others that he was a prophet. But he tells them that he is not the Christ, but the voice of one crying in the wilderness. "I indeed baptize you with water, but one mightier than I cometh, whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire."

It appears that Jesus came also with the people where John was; he saw him, and says, "Behold the Lamb of God, who taketh away the sin of the world." When John was nearly through baptizing the people in Jordan, Jesus came also to be baptized of him, but John forbade him, saying, "I have need to be baptized of thee." But Christ said, "Suffer it to be so now, for it becometh us to fulfil all righteousness;" and he baptized him. When Jesus came up out of the water, the Spirit of God, in the form of a dove, descended from above and alighted on his head; and a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased."

Here is a worthy example for all who love and believe in Jesus, to follow him in this solemn and delightful ordinance, which was a figure of his death, burial, and resurrection.

Afterwards, Jesus was led away into the wilderness, was tempted of the devil, and fasted forty days. He resisted all temptations, and did not listen to any of his charms nor his promises, but baffled him on every hand, and came off victorious.

Let us also resist every temptation, and all the fiery darts of the adversary, who is going about like a roaring lion, seeking whom he may devour. Let us be overcomers, as he overcame, and hold out faithful unto the end.

Jesus returned in the power of the Spirit into Galilee, and taught in the synagogue, being glorified of all. God anointed him to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord. The above words he read from the prophecy of Isaiah, when he came to Nazareth, where he had been brought up. When he had read as far as the words above quoted, he closed the book and said, "This day is this scripture fulfilled in your ears."

Jesus was now about thirty years old, and the Spirit of the Lord was upon him, as the prophet said it would be, when he began to preach, and it remained with him through all of his labors. We see that the Spirit and the Word go together. Jesus was the Word, and was made flesh, and dwelt among men. It is not all spirit, and no word, as some teach, nor all word, and no spirit, as others teach. Jesus preached in the demonstration of the Spirit and with power. And the people wondered at the gracious words which proceeded out of his mouth; and they said, by way of reproach, "Is not this Joseph's son?"

Jesus' course of preaching was, according to his commission, among the poor, the lame, the blind, and

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the halt. It was with these that he performed nearly all of his benevolent acts, in preaching, healing the sick, raising the dead, restoring sight to the blind, and causing the lame to walk. It was from the poor fishermen that he called some of his apostles. He did not call the Scribes, Pharisees, and doctors to be co-workers with him. He introduces a new dispensation, and illustrates by a parable: "Men do not put new cloth into an old garment, nor new wine into old bottles; neither do I call any of the Scribes to be co-workers with me."

After John was cast into prison, and was rather disheartened, he sends to Jesus to know if he was the Messiah, or whether he was to look for another. Jesus did not give the messenger a direct answer, but said, "Go and tell John the lame are made to walk, the blind see, the devils are cast out, and to the poor the gospel is preached." This was enough to satisfy John.

Christ's sympathies seemed to be drawn out to the poor. His preaching was more acceptable to the common people, and they thronged in multitudes to hear him. He not only held meetings in the synagogues, but in the fields and groves, where thousands would flock to hear him. In addition to his preaching, he would show forth his omnipotent power and Divinity, by performing miracles, such as turning water into wine, feeeing thousands in the fields with a few loaves and fishes, healing the sick, raising the dead, causing the lame to walk, and restoring sight to the blind. His fame went out through all Judea, and was spread abroad in every direction. A great many believed on him, from the evidence which he exhibited of his being the true Messiah.

A. Clapp.

### LETTER FROM H. BUCKLEY.

Dear Bro. Himes:—Circumstances sometimes demand that a man should speak in self-defence. Paul frequently did thus. I am happy to see you imitate his example. And I feel that justice demands that the lovers of truth,—of God's cause, and God's agents, should speak in defence of his faithful servants. I have ever felt an ardent attachment for those especially who first gave me light on the glorious gospel of the kingdom at hand. Bro. Miller and yourself were the first I ever heard on the subject. That was in '42, in Vergennes, Vt. The truth was then fastened in my heart, as a nail in a sure place.

Since that, I have been an attentive reader of what you have published, have frequently been favored with opportunities of hearing you preach, and have closely watched your course; and I feel to praise God to-day, that you have been obedient to the grace given, and have kept by the grand truth—the proclamation of the kingdom at hand. There was a time when I looked with great admiration upon the course of Adventists generally,—when they strove for the unity of the faith in the bonds of peace. But my heart has been greatly pained to see many turn aside to sectarian questions, which have gendered strife and division. The most painful feature of this case is, that those who have turned aside have not been satisfied with freely advocating their sentiments, but have appeared resolved to force all to adopt them, on the penalty of being classed with "apostates," "infidels," "heathen," &c. Though at times you may have appeared to be too severe in rebuking the unfairness or wickedness of your opposers, yet subsequent developments have generally shown that you have rebuked them none too sharply. Many sensitive minds have been disgusted and turned away from the truth by this inconsistency of some of its advocates, and the many errors connected with it. But I thank God for some faithful watchmen—good shepherds, who would lay down their lives for the sheep. Such will stand by God's cause through gloom or glory. Bro. H., continually abide by and carry out the resolution to be a man—an honorable man—a Christian, and the Lord will sustain you, the "Herald," and the cause.

Your late visit to this section was a very welcome one, and I think will result in much good to the cause. All we had to regret was, that you were unable to speak as in former times. And permit me to say, my tears express the grief of heart I feel when I consider the motives attributed to you in a letter from Batavia, N. Y., published in the last "Herald." From a close and intimate acquaintance with you, I know of no evidence of the correctness of those charges, and believe them to be utterly false. We say to those brethren, and to all, our "sympathy and influence" will be extended to those who labor unremittingly for our welfare and the good of the cause, at the sacrifice of domestic comfort, worldly honor, gain, and health.

I spent the 20th, 21st, and 22d of July at Lisbon, in this county, and preached five times. On Sunday the meeting was held in a grove. The audience was large, and very attentive. There are quite a number in that section, mostly members of the Wesleyan Methodist church, who are looking for the Lord. Bro. Wm. S. Ingraham is located in that place, and is doing much good. He feels a deep interest in the "Advent Herald." Yours truly.

*Racket River* (*N. Y.*), *Aug. 3d*, 1849.

### LETTER FROM W. M. INGHAM

Bro. Himes:—I wish to inform the brethren and friends that I am well, and still striving for the kingdom; and I hope, by the grace of God, to endure to the end, for such, and such only, have the promise of being saved. I think it my duty to inform the brethren of the state of things in Nova Scotia.

More laborers are needed here to spread light on the speedy coming of the Lord. There appears to be a general impression on the minds of the people that something is about to take place, but they do not know what. If they would take heed to the sure word of prophecy, and to the signs of the times, they would see that Jesus is soon coming. There is quite an extensive field here that should be occupied in sounding the alarm of the speedy judgment. New places are opening to spread the light on the speedy advent of our blessed Lord. But who is there here to give the light, or to sound the alarm of the soon coming King? Alas! but very few. I would it were otherwise. I think that if some of the brethren from the States could come here and labor a while, good might be done in the name of the holy child Jesus, and a people prepared for his coming and kingdom. If any should feel it duty to come, I think the brethren here would be glad to see them, if they come in the name of the Lord, and have the spirit of Jesus. Such is the class that we want here, those, too, who are not afraid of toil and labor, and a few unpleasant looks and hard speeches from those from whom we once expected better things. Brethren, will you come? I cannot promise you a very great temporal reward, but I think you will get food and raiment: and if we feed the flock of God, as directed by Peter, we shall have a crown of glory when the Chief Shepherd appears. Daniel says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. So we shall have a good reward if we do the will of the Lord.

I have two regular appointments, three weeks apart, one here, and the other in Clements; the rest of my time is occupied in various places, as I think duty and circumstances require. There are a number of places that might be occupied if there were anybody to occupy them; but there is not. Bro. Lenfest being unwell, expects to leave in a few days with his wife for the States, which will leave this place rather destitute of Advent preachers, or those that believe in the immediate coming of the Lord. If any of the brethren should come, and do not wish to labor in new fields, they may take my place, and I will go to other places. They will find quite a convenient way to come from Boston, in the vessels that carry wood from this place. If any should conclude to pay us a visit, and land at Clements, inquire for Josiah Potter; if at Granville, for Mr. Woodworth.

Yours, hoping soon to meet all God's saints, to part no more forever.

*Lower Granville* (*N. S.*), *July 26th*, 1849.

## Extracts from Letters.

From China Grove (Ala.), July 30th, 1849.

Dear Bro. Himes:—I am a very old and a poor man, entering upon my 78th year. I am blind, and have never read a word in your papers in my life, though I have a son who reads them to me. I have been in the Methodist church fifty-three years, and it is about twenty-five years since I got light on the doctrine which Bro. Miller preached; I obtained this light by searching the Scriptures. For that length of time I have believed that the end of six thousand years would usher in the millennium, which would not be done by the preaching of the gospel, but by the renovation of the earth by fire. This doctrine will go down here; for I believe it is an easy matter to get the people to believe it. But as for myself, I have tried to mention it to some, but have been laughed at by nine out of ten. I have endeavored to spread your papers as much as possible, giving them to those who appeared able to comprehend the depth of the wisdom contained in them.

I want to know, Bro. Himes, what is the reason that you do not send preachers into these Southern States? I have thought that you must have the idea that there is no religion in the slave States. But there is, and even among slaveholders. Would you believe me if I should say, that two-thirds of the people in the Southern States are not slaveholders?

May God enable us all to meet in the millennial era, where we shall arrive to Adamic perfection; and when the Son delivers up the kingdom to God, even the Father, may we meet in the heaven of heavens, at the right hand of God, where there is pleasure for evermore. I remain yours, &c. Wm. Boyd.

As Bro. Boyd is advanced in years, infirm, and not rich in this world's goods, he need not fear our stopping his paper for want of pay. Our brother misapprehends our power to send preachers. They do not go at our bidding; each one goes where duty seems to demand, and where the door seems to open. One reason that so few have gone to the South is because there have been so few calls from there for laborers, and so little interest manifested in the doctrine of the Advent. If some brother, seeing this, should be stirred up to visit that section, we have no doubt that some good might be accomplished.—Ed.

From Saratoga Springs (N. Y.), Aug. 7th, 1849.

Dear Brother:—The position you occupy as editor of the "Advent Herald," and the responsibility that rests upon you, naturally calls forth the sympathy of all whose hearts are warmed with like precious faith. And we who stand in the back-ground, can do little more than express our sympathy and attachment to the cause, and breathe forth prayers for those in the heat of the battle.

There are but few in this vicinity that openly confess faith in the speedy return of our Lord. But I think there are many that believe privily, or, at least, their judgments are convinced; and if they only had moral courage enough to throw off the shackles of sectarianism, would, no doubt, add many to God's waiting people.

I think it was in 1839 that I heard the first lecture on the Second Advent of our Saviour, delivered by Father Miller in Troy. My heart was then warm with love to God and man. I was a young convert, not having professed religion much over three years. I was young, but I understood the position that the good old man had taken, and I loved the sublime truths that flowed from his lips. But when I found, to my surprise, that the truths he advanced were unpopular amongst the generality of professors, I did not embrace them; and many a time has my heart been pained by hearing the doctrine spoken against, and its noble advocate called a false prophet. I continued in the church, however, but did not, as I could perceive, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; but there seemed to be a stand, or a going backwards, until within one year, when God, in his infinite wisdom and mercy, has seen fit to call me again, and this time by reading his word, and observing the fulfilment of prophecies. And when I submitted to the truth, there appeared to be a beauty and harmony in the Scriptures that I was little acquainted with: indeed, it was to me a second conversion to the truth. But I had been in great danger of making shipwreck of what little faith I had, and began to doubt the resurrection, and could scarcely hope that I had a hope; and when the breakers were past, I looked back with terror on my narrow escape. And now my heart goes up in thanksgiving for that blessed word, which I treated with so little attention; I say little, because, although I was a Sabbath-school teacher, I did not study God's word with the love, and desire for instruction, that I feel now.

For the above reasons, which are but imperfectly expressed, I wish that something may be written and said that may reach the hearts of those who are situated as I was, that they may see the danger of being slow to believe God's truth, and to take a decided stand on the side of truth, let the result in regard to temporal hopes and prospects be what it may. I should be most happy to be able to say something to cheer the tried hearts of the waiting ones, and especially those that labor in word and doctrine. Your trials are severe; but we know that God the righteous judge will give every faithful teacher of his word a crown, when St. Paul, and all those who love the Saviour's appearing, shall receive theirs.

Yours, waiting for the hope of Israel,

E. J. Cook.

From New Orleans (La.), July 22d, 1849.

Dear Brethren:—I have long been impressed with the importance of a Southern Mission; of late have thought more about it; and take this opportunity to address the Committee on Missions, and urge them not to forget us. But O, we beseech you, send us some one to break the bread of life to us—one full of faith and the Holy Ghost, that he may not only raise and gather societies, but ordain elders, "and set in order the things that are wanting." I think this can be done in most of the large cities and towns. I fear you have an incorrect idea of the general state of society South; perhaps you think it not safe to preach the Advent doctrine here. But this is not the case. An Advent minister would be just as much respected, and as safe, as any other minister, by the non-professors of religion. I think there is as much of vital piety in the Southern, as there is in the Northern churches. Here it is no worldly advantage to belong to a church; at the North it is. There are many local ministers in the Methodist church, and deacons in the Presbyterian and Baptist churches, who are convinced of the truth of the Advent doctrine. If some efficient man, who can be relied on, could travel among them, and strengthen them, setting worthy men apart to preach the gospel of the kingdom, we should soon have Southern Advent ministers, against whom there would not be those prejudices which exist to some extent against Northern men. In conclusion, I would suggest this city as a place where there could be a permanent mission, and an Advent church established. This is the emporium of the South and South-west; in fact I might say, there are people out of nearly every nation under heaven. I will pay one hundred dollars to help sustain such a mission in this city for a year. I suppose five hundred dollars would sustain a mission a year here. I think a church of some ten or twenty members could be organized here in a short time. I am perfectly satisfied that it is our duty to preach, whether they will hear or forbear, to organize churches on the Bible plan. It is worse than useless to expect the old organizations to proclaim this last message, or to expect to do our whole duty while we remain in them. They will fetter us in spite of all we can do. I hope our Northern brethren and sisters will remember us, and bear us up in their prayers. Will you please write me, stating how much can be done towards sustaing a mission here, if anything? I remain your brother in Christ, E. Noyes.

Note.—This is the true missionary spirit. We have long desired to visit the South. But this would be impossible. Yet there are brethren who might do so with safety. We shall be glad to correspond with any competent brother, who would regard it his duty to undertake such a work. None should think of engaging in such a work as this, unless he is well versed in the whole question, and is blameless, as to ministerial character. Such a one would receive our support, with that of Bro. Noyes. We would give $100 from this office, if prospered, so as to do so. We shall give the subject our consideration.—Ed.

From Geneva (N. Y.), Aug. 14th, 1849.

Bro. Himes:—I embrace this opportunity to inform you of our meeting recently held at Herkimer. Though we have but few believers in that section, yet we felt it our duty to try and do something in the name of the Lord for that community. The meeting was one of interest; much inquiry was elicited, and some acknowledged the truthfulness of our position. The great demands for our books we judged one good evidence of the interest awakened. The congregations were large, orderly, and very attentive, except a few miserable rowdies, who were a disgrace to themselves, and the grief of the greater portion of their friends and acquaintances. We pity them, and mourn their degradation. Bro. Bywater was confined to his room, and most of the time to his bed, during the meeting. Much anxiety was felt by us as to the result of his sickness, and we were disappointed in being deprived of his labors; but we consigned his case to God, who has mercifully blessed means for his recovery. He is now quite comfortable again, and at his post.

On Fast day, by invitation from the Methodist minister of that place, we attended meeting in the morning at his chapel, and I addressed a full house on Amos 4:12, showing, 1st. The cause of God's judgments on the nations of the earth. 2d. His purpose, or end, in such visitations. 3d. Our duty to return unto Him, because He does so afflict us. Finally, that in the present devastating plagues prevailing among mankind we see evidences of their heinous guilt, and unmistakable signs of the final judgment near, when, prepared or not, we must meet a just God. We humbly trust good was accomplished.—For the opening brought out more to our tent, and the minister above-mentioned took hold in the spirit of a Christian in our conference and prayer meetings. He stated, that "if he thought any of the Methodist church in that place were opposed to the doctrine, he should be ashamed of them." God forbid that shame shall ever sting his heart, or crimson his cheek, on this account

Brethren of Herkimer and vicinity, we exhort you to be bold for God and the truth. The Lord is at hand. You have made some sacrifice to place the evidences of His speedy coming before your friends and neighbors. God has blessed you in so well-doing. Faint not. "To do good and communicate forget not, for with such sacrifices God is well pleased." We shall remember you all with much affection.

From Herkimer we came directly here, where our meeting has progressed three days under favorable prospects. We will inform you of the state of things when we get through. We continue over next Sabbath, if God permit. Brethren, pray for us.

Yours, in hope of eternal rest,

G. W. Burnham.

From Salem (Mass.), Aug. 6th, 1849.

The meeting-house at Essex, which was erected by an association of individuals of different religious sentiments, was dedicated on the 4th inst. Services by Elder P. R. Russell, of Manchester, of the Christian connection, Elder Baker, of Ipswich, Methodist minister, and the writer, each preaching a sermon appropriate to the occasion. The attendance was good, and harmony and good feeling prevailed. The importance and propriety of erecting this meeting-house was first suggested by Bro. Elam Burnham, who was soon joined by many noble-minded individuals. Thus the meeting-house has been completed, notwithstanding all the opposition and the many predictions to the contrary. It is pleasantly situated, and will accommodate from two to three hundred persons. E. Osler.

From Edinburgh (Scotland), June 1st, 1849.

From the present aspect of things in Europe, the great image seems as if it were now about to be beaten to powder, and swept away, to give place to the kingdom of glory. What an awful time we live in, and how unconcerned and insensible the whole world seems to it! What apathy, indifference, and aversion to look at the subject among our clergymen! The days are evil and full of unbelief. The churches seem all slumbering, or sound asleep, to the things coming upon the earth, and refuse to be awakened, so that were the Son of man now to come, the question might be applicable, "Shall he find faith on the earth?" Grant, Lord, that we may have the wedding-garment, and be ready when the sign is given to be caught up to meet him with the risen saints.

## Obituary.

Departed this life, on the 6th inst., in the sure and certain hope of a speedy resurrection, our beloved Bro. Howard Temple, aged about 26 years. He was one of the goodly number that embraced the doctrine of the near coming of our Lord during the labors of Bro. J. Pearson at Litchfield, in the winter of '43 and '44; and from that time to the day of his death, he maintained a life every way consistent with his profession. His death was such as might be expected from his life. God's promises were realities to him—realities in which he felt assured of a personal interest. In his struggles with disease and death, he was not only relieved and cheered by all that the utmost parental kindness, aided by the unwearied attention of neighbors and friends, could do for him; but, especially in some of the last days of his life, by sweet manifestations of the Divine presence and glory. He has finished his course, and, we believe, kept the faith, and henceforth awaits the crown. (By request.) H. Stinson.

*Gardner* (*Me.*), *Aug. 13th*, 1849.

Died, at Lowell, Mass., on Sunday, Aug. 12th, of disease of the heart, Prudence Tilden, aged 82 years. She had loved the Lord for many years, was a believer in the coming of the Saviour, and although not fully identified with us, she considered our blessed hope a glorious, soul-cheering doctrine. On the morning of her demise, she felt anxious to attend the Advent meeting in Lowell; but feeling unwell, she insisted on her daughter, Sister Johnson, going, who, shortly after the commencement of the service, was called away by a messenger, and on her return, found her mother a corpse. She fell asleep without a struggle or groan, leaving a son and a daughter, with five grand-children, to mourn her loss. The funeral services were conducted by the writer. How cheering the hope of the resurrection, and what a source of consolation in times of bereavement.

J. W. Bonham.

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(*Continued from page* 29.)

a large body of levies under Bem and Perczel, on the banks of the Theiss, and Bem has left a large corps for the defence of Transylvania.

According to the latest advices from the theatre of war in the south, all are flying to Esseg, or into Servia. All the male population, from sixteen to sixty, have risen in arms in favor of the Magyars. All sorts of arms are resorted to, even scythes and ploughshares, and carriages, horses, and corn, and other provisions, are taken into the fortress of Peterwardein by their owners. The Magyars are masters of the whole of the Bannat. Nothing was known of the fate of Temeswar since the 8th.

The enthusiasm of the Magyars increases daily. The ecclesiastics cause to be carried before them a colossal red sword, a red cross, and a large flag, with this inscription, "Death to the Russians and Austrians!" on it, in black letters. These processions greatly excite the people. The seat of the Magyar Government is at Szekezard and Baja, in a steamboat, which ascends or descends the river, as circumstances may require, and which is provided with cannon for its defence. Kossuth has said that on his fete day he will disembark in this boat at Pesth. He formerly made such a promise, and he kept his word.

Later accounts from Vienna state that the Hungarian commander who defeated the Ban of Croatia's troops is not General Bem, as has been supposed, but General Guyon, an Irish officer in the Hungarian army. General Bem, it is stated, has taken up a strong position between Bistriz and Klausenberg.

Reports of the Russian General Luders, which have been published at Warsaw, claim advantages in various actions which occurred in the Szeklerland, and between Cronstadt and Hermannstadt, between the 2d and 5th of July. On the latter day the Magyars are alleged to have lost 550 killed, four guns and two colors; while from the 2d to the 5th the Russian loss is said not to have exceeded five killed and forty wounded. General Clam's Austrian corps arrived at Cronstadt from Wallachia on the 13th, and General Luders then caused his van-guard under General Engelhard, to advance in the direction of Hermannstadt. General Engelhard, on arriving near the village of Fagaras, found the place occupied by an inconsiderable body of Magyars, attacked it in front and rear, carried it, and captured 400 prisoners and four guns, while the Hungarians are said to have lost 200 killed. While these are the Russian accounts of what has been passing around Cronstadt, it appears that despatches from General Grotenhielm, dated on the 18th, at Bistritz, speak of an action apparenly of little importance, in which he claims to have obtained advantages.

We have Vienna dates to the 28th ult. The English papers with the Hungarian debate had arrived, and the Vienna public were occupied extensively in studying the translations which appeared on the above debate of Lord Palmerston's speech. This, it is said, has been a clap of thunder to the Ministers. The news of Georgey's having beaten the Russians at Jaszo, entered Kaschau, and crossed the Theiss, came at the same time, and already there were rumors of intentions to negotiate for peace.

It appears that Georgey entered Kaschau on the 22d, and the papers supply some important details concerning his march from Waitzen, which have been hitherto buried in mystery. After giving Paskiewitch the slip on the night of the 16th, Georgey marched by the Neograd road, northward of the Tatra mountains. Reaching at Balassa Gyarmath the valley of the Ipoly, he continued his march by the broad easy road which runs along this river to Losonez, and from thence gained Rima Szombath. The absence of all resistance by the corps of General Grabbe upon a road which admitted so easily of being barricaded and effectually blocked, renders it probable that the General had already left Altsohl, and moved futher down the Gran.

Georgey, having baffled Rudiget's pursuit, proceeded from Rima Szombath to Rosenau. He first met the Russian outpost of the north at Jaszo, and in this neighborhood he gained a complete victory over a strong corps. The Russian garrison at Kaschau was struck with consternation at the sudden appearance of an Hungarian army. The garrison dropped all thoughts of defence, and the Magyars entered without opposition. Kaschau, in a strategic point of view, is a highly important place. On this account it was fortified by Paskiewitch, and made the head depot of the commissariat supplies from Poland and Gallicia. From Kaschau, Georgey marched towards the Theiss, which he was to cross at Tokay and Taszal. The Russian detachments left on the other bank are irretrievably lost. The Theiss is, as in the past winter, the line of operations. The road to Gallicia lies open on one side, and communications are established on the other with Dembinski.

Bem was said to have announced his victory to Kossuth in these three words—*Bem ban boum!* In a later despatch he says:—"Our army only requires now to conquer only two Generals more, Julius and Augustus, (Latin and Hungarian for July and August.) In the meantime the third Austrian army corps is advancing by forced marches to the help of the Ban, while General Haynau, with two other corps, is employed in preventing Dembinski's passing the Danube, which latter commander is operating, with 50,000 men, between Czegled and Szolnok, his right wing extended to Jassberini. It is required to drive him back to the left bank of the Theiss.

In the position he now holds he threatens, at one and the same time, the Austrian armies in the south, and the Russian armies in the north. It is probably in the neighborhood of Peterwardein that the campaign will close, for it is near this fortress, in the Bacska and the Tschaikist territory, that the insurgents are concentrating their strength, so as to make head against the Austrian troops that are now marching forcedly to the Ban's succor.

*Latest News.*—The accounts from Hungary, *via* Paris, Vienna, and Cologne, announce another battle in Hungary, and another victory for the Hungarians. At Eglau, it appears, the troops of Dembinski and Paskiewitch came to an engagement, which ended in the defeat of the Russians. Paskiewitch is cut off from his line of operations, and Dembinski, Bem, and Georgey, are in communication. Haynau is described as in a most perilous situation. The Magyar Generals are masters of the whole line from Esseg to Assova, facilitating their connection with Belgrade and the Turkish provinces. The Cabinet of Vienna are obviously in a state of alarm.

*Russia.*—A Polish paper states that a Republican conspiracy has been discovered in Russia; that numerous arrests have been made, and the whole affair was divulged by a secretary of Count Orloff.

*Turkey.*—Advices from Constantinople state that an army of 80,000 men is ordered to assemble on the Hungarian frontier, between Temeswar and Semlin, to protect the Turkish territory, and to disarm all who may be driven across the frontier.

*Denmark and Holstein.*—The march of the German and Schleswig troops from Jutland commenced on the 23d ult., and the greater part, if not the whole of them, will by this time have arrived south of the line of demarkation in Schleswig. On the 25th ult., the Schleswig Assembly adjourned its sittings to the 8th of August.

# THE ADVENT HERALD.

BOSTON, AUGUST 25, 1849.

"A Sign of the Times.—If anything is calculated," says the New York *Express*, "to more effectually show forth the prevalence of the epidemic, and its effects upon our citizens, it is the palsying influence it is exerting on the well-being of benevolent associations, such as the 'Sons of Temperance,' and the like. So rapid has been the claims of the deceased upon many of the mutual benefit societies, that in many instances they have been compelled to suspend all business, to wind up, or break down.—We understand this has been more particularly the case in Brooklyn, and in some instances, taxes have been imposed, from which to pay the funeral benefits. Facts like these certainly have their influence, when the provident are unable to counteract the ravages of the pestilence, in the degree in which their organizations contemplate."

Closing Churches in Summer.—We perceive that the religious papers are speaking out against this crying evil. In New York, a much larger number than usual have been closed the present season, because so many ministers and members have left the city for the fashionable watering places. We noticed a good hit in a New York paper. A stranger entered the Croton water office, and requested that they would suspend the flow of water, to let it rest during the warm weather. Not succeeding, he went to Wall-street, to induce the banks and brokers' boards to suspend their usual operations. Failing there, he proceeded up town to persuade the churches, but finding them all closed, he felt satisfied, and suspended further effort. Why should we not omit to eat, and to breathe, as well as omit our spiritual interest?

Howard Anniversary.—We cheerfully comply with a request of Mr. Spear, editor of the *Prisoner's Friend*, to notice the festival of the approaching anniversary of the birth-day of the benevolent Howard, Sept. 2d. They hold a fair of three days' continuance, at Washington Hall, to commence Sept. 3d. Mr. Spear will preach at the same place on Sunday evening, Sept. 2d, on an appropriate subject. The object of the fair is to procure means to aid discharged convicts, in giving them a home, sympathy, and advice, and to aid them to resume a course of virtue; and to sustain the journal devoted to this interest.

Cheap Postage.—We have received a circular respecting cheap postage from Mr. Joshua Leavitt. Were our sheet an appropriate one for that purpose, we should be pleased to discuss the question at length. As it is, we are free to confess our opinion as decidedly in favor of reducing the postage to two or three cents for all single letters any distance, and that of regular newspapers, medium size, to 25 cents a-year, paid by the subscriber to his Post-office, in advance. Single papers, not sent to regular subscribers, should be charged more, and pre-paid: and letters which are not pre-paid, charged five cents. We think a small charge on papers necessary for their prompt delivery. But reducing the rates of postage to the sums we name, we think would increase the numbers sent, so that the department might sustain itself.

Dear Bro. Himes:—As my name has appeared before the public in the manner it has, it seems necessary for me to make some little explanation as it respects the agency of the "Advent Herald."

I always have, and still feel much interested in reading the "Herald." Before I became agent for it, I was in the habit of receiving it very often from Bro. Marsh, free of charge; and as I regularly received his own paper free, I did not think it right to receive the "Herald" also. In conversation with a brother minister, who was then laboring in Rochester, I stated that I should like to have the "Herald" regularly, but did not feel able (in consequence of sickness) to pay for it, but thought I could get some subscribers for it. He said he knew you would be glad to let me have it, and that he would mention the subject when he next wrote to you. I therefore acted accordingly, and shortly after sent on a few names, and received the "Herald" in return. Shortly after you came to Rochester. You offered me the "Herald" free, and a consideration for every new paying subscriber I might get. After some time there seemed to be some hesitation on the part of some to pay over money to me, as my name was not on the list of agents, and as I had heard Bro. Marsh express a desire that brethren would send their money designed for the "Herald" direct to the "Herald" office instead of to him, I therefore thought it might be for the interest of the "Herald" office to notice my name occasionally, or regularly, as some persons think more of writing a letter than paying the money. I therefore wrote accordingly. See "Herald" of Aug. 4th. Your conduct has been honorable in this matter. W. Busby.

*Rochester (N. Y.), Aug. 17th*, 1849.

Bro. Himes:—I herewith send you $10, to aid in sending the "Herald" to the poor. Your article on that subject last week breathed the right spirit. I am happy that I can have the privilege of aiding in the circulation of a practical and useful paper like the "Advent Herald," and one that is what its name purports to be. Chas. Wood.

*Aug. 18th*, 1849

## SUMMARY.

A lady who went aboard the steamer Saranac at Plattsburg, to go to St. Albans, Vt., fell overboard and was drowned.

Steamer Canada has been seized for smuggling, and is to be sold by the collector at Detroit.

A letter from South Rapid, dated July 27th, states that a half-breed Indian set fire to the store of Mr. Rice, which contained a large quantity of goods, and fifty kegs of gunpowder. The building was blown completely to atoms, and everything destroyed.

Dr. Newton, of Cincinnati, cut out the eye and removed the eyelids of a patient, who was under the influence of chloroform, and felt no pain.

The Connecticut river is said to be lower this season than it has been, except once, in a period of 130 years. The exception was in 1816, when it was ten inches lower.

The Hudson river was so low at Castleton on the 31st ult., that fifty steamboats, barges, &c., were unable to get along.

Three little girls were drowned in this city on the 13th. They were tilted from a pile of boards, and fell into the river.

The venerable Albert Gallatin died in New York the 13th inst.

A child, seven years old, named Sarah A. Ward, was so badly burnt on Monday, by her clothes taking fire, that she died on Tuesday morning. Her mother was absent, having left her with a brother about nine years old.

At Brighton on Saturday, a young son of Mr. Draper was getting over a fence, with a loaded gun in his hand, when it accidentally went off, the charge entering the fleshy part of the arm just above the elbow. He will probably lose his arm.

At Newton Lower Falls, a son of Rev. Mr. Baury came very near being drowned, by the upsetting of a tub, in which he undertook to sail on Charles river.

Three boys, sons of N. B. Moore, S. Roll, and Mrs. J. P. Andrews, while playing in the water at Augusta, Ga., were drowned.

A laboring man named Salkins, an Englishman, and about 60 years of age, fell from a load of hay in Marblehead, and was killed.

The nations that call themselves Christian expend annually $100,000,000 in preparing to destroy each other in war, and about $3,000,000 for preaching the gospel to the heathen.

On Sunday, in the eastern part of Muscogee county, Ga., Isham Hicks was shot by his wife and killed. The family had a drunken carousal on Saturday night, in which the man, his wife, and their children participated. Hicks was still drunk on Sunday, and commenced beating his wife, when she seized a loaded rifle, and discharged its contents into his abdomen, of which wound he died the next day. The murderess had fled to the woods.

## BUSINESS NOTES.

S. Foster—That which you refer to was received. The tracts you order are not out.

J. Taylor—Sent tracts the 18th by express.

R. Peck, A. Philips—Well.

To whom it may concern—Found, at the Westboro' camp-meeting last week, a small bundle, partly open, containing five Restitutions, and 36 tracts of Nos. 3, 4, and 7, and eight sets of tracts. As there was no direction on the bundle, we took it to the office to keep for the owner, who will oblige us by notifying us of his address.

E. Marsh—The $5 was not received, but we now credit it to 482.

W. Busby, $5 on acc't—Have marked J. R. as you request.

W. H. Fernald, $1—Sent books.

W. F. Fahnestock, $1—Sent three of each. You will be able to get that tract in Philadelphia in about two weeks.

B. F. Brownell, $4—Have sent the books to care of Bro. Gladding, Albany, for you. It pays for them, the C. H., and the Ad. H., to No. 482.

Wm. Johnson, $2—Have credited $1 each to Messrs. Cox, 443; Watts, 443; Meech, 443; Coons, 445; Wiley, 445; Briggs (to balance old account), 430; A. Pike, 404; Mrs. Hutchinson, 456, which pays to the respective Nos. annexed. This we understand is all you have sent. Have not credited Bro. Johnson, because you did not give his Post-office address; there being two of his name, and not knowing which you mean by the prefix you give, we wait to hear from you. The eight credited equal the eight sent.

E. Gillett—The books we have sent to care of Bro. Tracy, N. Y.

## DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

The Postmaster of Northampton, Mass., informs us, that the paper sent to J. McKIEL is not taken from the office. He owes - - - - - - - - - - - - 3 00

Total delinquencies since Jan. 1st, 1849. - - - - 63 50

## MEETINGS.

There will be a camp-meeting held at Yardleyville, Bucks county, Pa., four miles above Trenton bridge, in a grove connected with the Yardleyville Boat-yard, to commence Thursday, Sept. 13th. Friends abroad are invited to meet with us. The expense from Philadelphia will be about 50 cts., and from New York, $2, by 6 o'clock morning train. J. Litch.

A tent meeting will be held at Canandagua, commencing Wednesday evening, Sept. 12th. We hope for a general gathering from surrounding towns.

Also one at Laona, where Brn. Whitaker and Crawford may appoint, commencing on the evening of Sept. 26th. Come with tents and provisions, so far as you can. Do not be afraid of sacrificing to God with cost. (1 Chron. 21:24.) J. C. Bywater, G. W. Burnham.

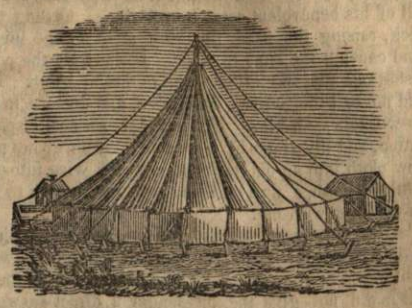
A conference will be held at Kensington, N. H., to commence on Friday, Sept. 14th, and continue over the Sabbath. A general invitation is given. (By request of the brethren.) H. Plummer.

Bro. F. T. Mansfield has appointed a conference to be held at Cold Spring, M'Henry county, Ill., near Bren, Jerome, and Fenney, to commence Sept. 5th, and continue over Sunday.

A conference will be held in Holderness, N. H., commencing the Friday before the fourth Sabbath in September, and continue over the Sabbath. The undersigned expect to attend.

Edwin Burnham, Wesley Burnham.

## BIG TENT MEETINGS.



### MEETING AT HOMER, N. Y.

This meeting will commence, by permission of Providence, Friday, August 31st, and continue from seven to ten days, as judged best at the time. The objects of the meeting will be, in general, to set forth and defend—1. The doctrine of the Second Personal Coming and Reign of Christ on earth, in the Millennium, and not a spiritual reign, as the great body of the church now teach. 2. That this Advent of Christ is now nigh, even at the door, and the next great event in historical prophecy, an event for which the church should watch, and prepare, and wait. 3. The signs in the natural, moral, and political heavens, which show that the consummation of the ages is hastening, and will soon break upon us in the infinite splendors of eternal glory.

It is expected that Brn. Bywater and Burnham will pitch their tent in connection with ours, and co-operate in this glorious work. All our Advent brethren and sisters, who sympathize in the object of this meeting, are affectionately invited to attend, and aid in the great work. All who wish to hear the reasons of our hope, are likewise invited to attend, and give us a full and candid hearing. The present is an eventful age, which affects not only the destiny of nations, but the eternal salvation or damnation of men. Let all be aroused from their slumbers, and prepare for the grand assize.

Brethren going by rail-road or canal from the East, will stop at Syracuse, which is about thirty miles from Homer. Those coming in companies of six or eight, would save a third or half the expense, by employing a conveyance at some of the livery stables, or otherwise, in Syracuse, to Homer. The fare by stage is $1 50. If any should go by public conveyance from Syracuse, they had better go by way of Skeneatlas, as it would be more pleasant, and they would be sure of a passage; besides, they would arrive much earlier at Homer. The fare would be the same. Friends from the West had better leave the rail-road at Skeneatlas, and take the steamer for Glenn Haven, at the head of the lake, from which a stage will convey them to Homer, about nine miles. Or, if those in companies of six or eight, will apprise Bro. L. E. Bates, of Homer, of the exact time at which they will be at Glenn Haven, he will provide a conveyance for them at half the expense.

*Boston, Aug. 4th*, 1849. J. V. Himes.

## TENT MEETINGS, &c.

A tent meeting will be held at Tinmouth, Vt., commencing Aug. 28th, at 7 P.M., to continue over the Sabbath. Will Bro. Packard select the best location, and give notice.

Also one at Woodstock, Vt., near the Densmore hill, Sept. 4th, at 7 P.M., to continue over the Sabbath. Brethren will bring provisions with them. Horse keeping may be had on the ground. If this is not the best location, will the brethren select and give notice.

R. V. Lyon, A. Brown.

There will be a camp-meeting in Chelmsford, Mass., on the land of Bro. Benjamin Spaulding, the use of which is given gratuitously, to commence Aug. 25th, and continue a week, more or less, as the Lord may direct. The land is situated five miles from Lowell, one and a half from Stony Brook rail-road, Factory Village depot, and two and a half from North Chelmsford.

Brethren coming on the Concord and Nashua rail-road will purchase tickets to North Chelmsford, where the Stony Brook train will take them to the Factory Village depot. Those coming from Lawrence, Salem, and Boston, will stop at the Middlesex-street depot, Lowell; from thence they will go to Factory Village, where there will be a conveyance to take them to the ground. Horse keeping on reasonable terms. D. Churchill, G. Pierce, B. Spaulding, W. Wiswell, L. Boutell.

## APPOINTMENTS.

Bro. Hale may be expected to preach at South Reading Sunday, Aug. 26th, and at Bristol, R. I., the first Sunday in Sept.

Bro. Daniels will preach at Newton Upper Falls Sunday, Aug. 26th.

Bro. Walter Pratt will preach in Fitchburg the first Sunday in Sept.

Bro. H. H. Gross appoints to preach as follows:—Syracuse, N. Y., Aug. 27th; Liverpool, 28th; thence to the tent meeting at Homer. Post-office address till Sept. 8th, Homer, N. Y.

Bro. Gross also appoints to hold meetings as follows, associated with Bro. Ingmire, or other efficient brethren:—In a grove at Benedict's Corners, Fulton county, 14 miles north of Amsterdam, Sabbath, Sept. 9th; Jamesville, Saratoga county, 16th; in the Baptist church at Greenfield Centre, commencing 18th, at 7 P. M., and continuing at 10 A. M. and 2 and 7 P. M. each day till the 23d. Post-office address from Sept. 8th to the 22d, Greenfield Centre, Saratoga co., N. Y.

Bro. N. Billings will preach at South China, 28th to Sabbath evening, Sept. 2d, as brethren may appoint; Windsor, 4th to Sabbath evening, 9th; Alna, Sabbath, 16th; from thence to Hallowell.

Bro. Bentley will preach at North Springfield, Vt., the fourth Sabbath in August; Claremont, N. H., the first in September, and in Woodstock, Vt., the second.

Bro. S. I. Roney will preach at Granby, Mass., Thursday evening, Aug. 30; North Leverett, 31st; Northfield Farms, Sunday, Sept. 2d; Townsend, Vt., the 3d, where Bro. Allen may appoint; Woodstock, the 4th, and continue over the Sabbath to the tent meeting; Waterbury, the 11th; Burlington, the 12th; Alburgh or Clarenceville (where the brethren think best), Sunday, 15th; Massena, Sunday, 22d.

Bro. D. T. Taylor, jr, will preach at Roxbury, Ct., Sunday, 26th; New Milford, 28th; Kent, 29th; Sharon, 31st, Salisbury, Saturday evening and Sunday, Sept. 1st and 2d.

Bro. I. R. Gates will preach in Clark's Hall, Portland, the first and second Sabbaths in Sept.

## AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111 Jefferson-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—F. McWilliams.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, jr.
Detroit, Mich—L. Armstrong.
Eddington, Me.—Thos. Smith.
Granville Annapolis, N. S.—Elias Woodworth.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—L. L. Knowles.
Low Hampton, N. Y.—L. Kimball.
Malone, N. Y.—H. Buckley.
Milwaukee, Wis—Saml. Brown
Morrisville, Pa.—J. F. Lanning
New Bedford, Ms.—H. V. Davis
Newburyport, Mass.—J. Pearson, Water-street.
New York City.—Wm. Tracy, 75 Delancey-street.
Philadelphia, Pa.—J. Litch, 16 Chester-street.
Portland, Me.—Peter Johnson, 24 India-street. [ding.
Providence, R. I.—G. R. Gladding.
Rochester, N. Y.—Wm. Busby.
Toronto, C. W.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchinson.
Wo'ster, Ms.—D. F. Wetherbee.

For Great Britain and Ireland.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

## Receipts for the Week ending Aug. 22.

*The No. appended to each name below, is the No. of the* Herald *to which the money credited pays. By comparing it with the present No. of the* Herald, *the sender will see how far he is in advance, or how far in arrears.*

M. Hare, 430; J. N. Nutter, 456; H. Jackman, 456; R. Round, 456; W. Allen, 456; M. Coolidge, 482; W. L. Boyer, 439; F. S. Clark, 430; E. Dudley, 456; L. Kimball, 469; M. Smith, 456; C. P. Stone, 456; C. Whipple, 456; D. Whitney, 456; N. Whitney, 456; W. L. Phipps, 456; R. Young, 430; J. Barnes, 465; M. S. Whitney, 463; E. R. Merrill, 430; W. E. Hathaway, 456; J. Whitman, 430; L. Campbell, 456; G. B. Markley, 456; D. Hogarth, 443; J. Morrison, 412; W. Brown, 430; R. Renfrew, 456; Rev. B. B. Brown, 482; S. Hewlett, 430; T. P. Hodgdon, 456; J. A. Lock, 438; S. Braley (and book), 447; J. T. Lanning, 430; J. D. Eckley, 463; J. Eckley, 438; T. Yarnall, 456; W. Stanley, 423; R. McMullen, 456; J. F. Lucas, 430; M. Waterman, 456; H. Bishop, 430; W. Wood, 456; L. Farley, 456; D. White, 456; E. Lee, 2d, 456; H. N. Elliott, 464; P. Harmony, 448; R. W. Beck, 456; M. F. Cook, 456; R. Heneage, 456; J. Roberts, 430; D. Bradley, 456; S. Jackson, 456; T. Histed, 456; G. Miller, 456; Mrs. S. Morley, 443; E. E. Austin, 456; I. Bliss, 456; B. Jennings, 508; F. T. Smith, 456; M. A. Haywood, 440; J. Field, 456; E. Rogers, 456; B. Cross, 456—each $1—H. Tolman, 446—$1 62—R. Wilson, 456—$1 25—S. Walker, (for the papers and to) 424; B. Cooper, 456; D. Libbee, 470; B. S. Reynolds, 430; B. Loomis, 482; A. Beals, 482; B. Jones, 482; W. Hopkinson, 456; J. Litch, on acc't; Mrs. L. A. Smith, 414; F. E. Williams, 430; M. Holbrook, 508; S. Sherwin, 456; H. H. Tooker, 482—sent back; J. W. Aiken (have credited $3), 404—each $2—E. Root, 430—$3—D. S. Osborn (S. F. $2 75 to 432, and you to) 508; C. A. Plumb, 334—each $3—H. Robbins, on acc't—$7—E. Gillett, each of the six to No. 456, with C. H. and books—$8.

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# ADVENT HERALD.



*Luke* 9:28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV. BOSTON, SATURDAY, SEPTEMBER 1, 1849. No. 5. WHOLE No. 135.

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BY J. V. HIMES.

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ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (*post paid*). Subscribers' names, with their Post-office address, should be *distinctly* given when money is forwarded.


## The Saviour's Second Coming.

BY H. H. MILMAN.

When all the cherub-throning clouds shall shine,
Irradiate with his bright advancing sign:
When that great husbandman shall wave his fan,
Sweeping, like chaff, thy wealth and pomp away,
Still to the noontide of that nightless day,
Shalt thou thy wonted dissolute course maintain,
Along the busy mart and crowded street
The buyer and the seller still shall meet,
And marriage-feasts begin their jocund strain:
Still to the pouring out of the cup of wo;
Till earth, a drunkard, reeling to and fro,
And mountains, molten by his burning feet,
And heaven his presence own, all red with furnace heat.
The hundred-gated cities, then,
The towers and temples, named of men
Eternal, and the thrones of kings;
The gilded summer-palaces,
The courtly bowers of love and ease,
Where still the bird of pleasure sings:
Ask ye the destiny of them?
Go gaze on fallen Jerusalem!
Yea, mightier names are on the fatal roll,
'Gainst earth and heaven God's standard is unfurled,
The skies are shrivelled like a burning scroll,
And the vast common doom ensepulchres the world.
O! who shall then survive?
O! who shall stand and live?
When all that hath been is no more,
When for the round earth, hung in air,
With all its constellations fair,
In the sky's azure canopy:
When for the breathing earth, and sparkling sea,
Is but a fiery deluge without shore,
Heaving along the abyss profound and dark,
A fiery deluge, and without an ark.
Lord of all power, when thou art there alone,
On thy eternal, fiery-wheeled throne,
That, in its high meridian noon,
Needs not the perished sun nor moon:
When thou art there in thy presiding state,
Wide-sceptered monarch o'er the realm of doom,
When from the sea-depths—from earth's darkest womb,
The dead of all the ages round thee wait:
And when the tribes of wickedness are strewn
Like forest-leaves, in the autumn of thine ire:
Faithful and true thou wilt save thine own!
The saints shall dwell within the unharming fire.
Yes! 'mid yon angry and destroying signs,
O'er us the rainbow of thy mercy shines,
We hail, we bless the covenant of its beam,
Almighty to avenge, almightiest to redeem!

## Chardon Street Lectures No. 10.

BY J. P. WEETHEE.

### SESSION OF THE ANCIENT OF DAYS.

DAN. 7:9, 10, 20, 26; REV. 13:5-10.

(Continued from *Herald* of Aug. 18th.)

8. *Sketch of his life.*—His life is written by historians, sacred and profane. Sacred history contains facts in advance; profane, is a history of events in the past. From both sources we can learn the peculiarities in his life. Who is this noted prisoner before the bar of the Ancient of days?

*Scripture.*—"Behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth, speaking great things." "Because of the voice of the great words which the horn spake." In v. 20 it is said that "his look was more stout than his fellows." "I beheld, and the same horn made war on the saints, and prevailed against them until the Ancient of days came." He is described by the angel in these words: "Another king (not a priest) shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy to the end." The same power is brought to view in Rev. 13:5–8: "And there was given unto him (the beast) a mouth speaking great things and blasphemies: and power was given unto him to make war forty-two months. And he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given to him to make war with the saints, and to overcome them." There is an allusion to his trial in Rev. 14:7: "The hour of his judgment is come." The first part of Rev. 13th is as much occupied with the details of his conduct as the 7th of Daniel. We shall have occasion to allude to these Scriptures, in making out the bill of indictment.

*Profane history* contains a full account of his nativity and life. A more extraordinary character never arose, reigned, or fell.

*His Parentage.*—It would not, perhaps, be a departure from the truth to say, that the *devil* was his father, as children are said to have the *disposition* of the father. It was begotten at Constantinople, A. D. 313, (edict of Milan.—Gib., v. i., p. 261,) and was born at Rome, and was first under the protection of his foster father, the dragon; but soon came into the care and rearing of his father, the wild beast. In infancy, he manifested all the features of his riper years, being deceitful, crafty, tyrannical, bold, loquacious. Such was his youth, that emperors trembled, in anticipation of the deeds of his manhood. He was educated in the church, spake fluently the language of his native city, and by industry made himself master of all the popular languages of the day. Supreme selfishness marked the development of his powers. His eye was penetrating, lascivious, and impudent. His speech vulgar, bold, and blasphemous. A warrior from his youth, he delighted to torment the virtuous and the saints. Such was his forwardness, that he was soon the master in the family, making all give him the honor due to the head of the family alone. The years of his minority present a continued struggle after worldly renown, obtaining such even at the price of blood. In the year 751 he makes an effort to palm off upon the credulities of the world a donation said to have been originally made by Constantine, and renewed by Pepin and Charlemagne. From this we date his majority. Before he was known as a corporate body; now, as a body, having regal authority. During a long period of twelve hundred and sixty years, his deeds were recorded in the traces of blood. But his cup having filled up, God descends to the tribunal, summons the parties to his bar, and enters upon the trial.

*Bill of Indictment.—Charges.*—In the bill of indictment four distinct charges are preferred against him. 1st. He is charged with subduing three kingdoms: Lombards, Heruli, and Ostrogoths. Sacred history testified that he would do it, and profane, that he did. As proof of this event, the Pope (central king) now wears *three crowns* upon his mitre: and in further commemoration of it, a piece of Mosaic work was made for his palace, in which St. Peter is represented with three keys in his lap, signifying that they are the three keys of this part of his patrimony. He is found guilty, therefore, of the first charge.

*Second charge—speaking great words against the Most High.*—Innocent III. says: "Christ hath set one man over the world; him whom he hath appointed his vicar on earth, and as unto Christ, so unto *him* shall every knee bow, in heaven, in earth, and under the earth."—Says Gregory VII.: "In him (the Roman Pontiff) alone is the right of making laws. Let all kings kiss his feet. His name alone should be heard in the churches. It is the only name in the world. It is his right to depose kings. His sentence is not to be repealed by any one: but by himself alone. He is to be *judged* by NONE!" "Countenance of thy *Divine* majesty." "All power is delivered by the Lord to thee alone, both in heaven and upon earth." "Another God on earth." "Our Lord God the Pope." "The power of the Pope is greater than all created power, and extends to things celestial, terrestrial, and infernal." "The Pope doth whatsoever he listeth; even things unlawful; and is more than God." "Out of thine own mouth will I judge thee." He is clearly found guilty of the second charge.

*Third charge—making war with the saints.*—Sacred history has testified that he would, and profane, that he did.

*Testimony—from Scott.*—"No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of poor Waldenses perished in France. Nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of Jesuits. The Duke of Alva boasted of having put thirty-six thousand to death, in the Netherlands, by the hands of the common executioner, during the space of a few years. The inquisition destroyed, by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but few of those which history has recorded. But the total amount will never be known, till the earth shall disclose her blood, and no more cover her dead." Dr. John Owen thus testifies: "What, I pray you, has been their main business for seven hundred years and upwards, even almost ever since the Man of Sin has been enthroned?" It is estimated that nearly sixty millions have been martyred by that power. They acknowledge their right to punish heretics with death, as in the theology of Peter Dens. He is found guilty of the third charge.

*Fourth, and last charge—having power over times and laws twelve hundred and sixty years.*—Gregory VII., in his epistle, says: "The Roman Pontiff, by right, is universal. In him alone is the right of *making laws*. Let kings kiss his feet." He assumed and exercised power over all kings, their laws, and subjects. Mr. Keith testifies: "He (the central king) assumed a prerogative, and exercised a power, such as no race of kings ever claimed; and *exalted himself above all*, maintained an unparalleled ascendancy, and prospered during a period which scarcely any dynasty on earth ever equalled." In the ninth century Pope Nicholas maintained that he was not liable to the judgment of any man. Pope John claimed the obedience of princes as his due, and threatened them with excommunication. In the eleventh century, Leo IX. sanctioned the opinion, that it is very unbecoming that those should be subject to an earthly empire, whom the Divine majesty hath set over an heavenly. Gregory VII. thundered out a terrible excommunication against the emperor of Germany, Henry IV., in which he anathematized him and all his adherents, declared him to have forfeited the kingdom of Germany and Italy, together with all regal dignity; forbade all Christians to obey him; bestowed the kingdom of Germany on Radulphus, elected by the princes of Germany; and finally exhorted all to take up arms against Henry, and to divest him of his dominions. Thus he disposed of *laws*. King John, of England, was forced to resign his crown into his hands, and to do homage to him, and to receive it as a gift from the Holy See: and the Pope's legate, who retained possession of it five days, trampled under his feet the money which, in token of his vassalage, was given him by the king. The Emperor Henry IV. was made to wait three days at the gates of the fortress of Canusium, bare-headed and bare-footed, with nothing but a coarse cloth over him, before Gregory VII. would grant him absolution. At the command of another Pope, the English Henry II. walked bare-footed to do penance at the tomb of Becket. Pope Celestin dashed with his foot the crown from the head of Henry VI.; and Pope Alexander is said to have trod on the neck of the Emperor Frederick I. The bull of the Pope, in which the deposition of Queen Elizabeth was pronounced, is in these words: "Him *alone* (the central king) hath God constituted *Prince over all nations*, and over all kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Out of his own mouth he is found guilty of the final charge. Had he not had power over the laws, he could not have exercised a destroying power extending from Justinian to Napoleon.

*Sentence.*—The criminal having been found guilty of each charge, the Supreme Judge, the Ancient of days, in the midst of the vast assembly, pronounces the sentence as follows:—

1. They shall take away from thee thy dominion. 2. Thy power shall consume to the end.

This sentence has been pronounced. Let us now learn from the word of God who are the executioners.

*Executioners.*—1. A visible agent, or agents. So it was in Egypt, against Babylon, and Jerusalem, and so it has been with all God's national judgments. But who are these visible agents? I reply,

*The ten horns.*—In proof, let us examine the chapter. 1. The ten were original horns, and were *fellows*. Friendship, then, should have existed between them. Yet this horn becomes an enemy, and plucks up three. They then have had sufficient provocation, and God might justly appoint them to execute his sentence, and inflict on him what he had done to them. 2. The pronoun *they* must have ten horns, or kingdoms, for its antecedent, as they are the agents introduced. 3. In consequence of the tyranny which this horn had exercised over them by usurping the control of their laws, they are fit executioners to visit this tyranny on his own head.

*Has this sentence been executed?*—This is an important question. It contains the root of the whole matter. There are two items in the sentence, as we have already stated.

*First item—dominion to be taken away.*—Has it been done? For proof, I appeal to history. Up to the 21st of October, 1797, it was not taken away. On that day the President of the Directory wrote to Napoleon: "In regard to Rome, the Directory cordially approve of the instructions you have given to your brother to prevent a succession being appointed to Pius VI. We must lay hold of the present favorable circumstances to deliver Europe from the pretended *Papal supremacy*." This had regard only to his *temporal* power, as we learn in another place. "Can we not," said Napoleon, "unite Modena, Ferrara, and Romagna, and so form a powerful Republic? May we not give Rome to the king of Spain, on condition that he recognizes the new Republic?" He adds, "Rome cannot long exist deprived of its richest possessions." The Directory, then, in their instructions to Napoleon, aimed at accomplishing what then would have been premature, but has now really taken place. They direct him to introduce such changes "as may render the rule of the priests odious and contemptible, and that the Pope and cardinals shall lose all hope of remaining at Rome, *and may be compelled to seek an* ASYLUM *in some* FOREIGN *state*, where they may be entirely stripped of temporal power. This step was soon afterwards attempted by force, but it was premature. This is the second item, and it was then too soon. We will give a sketch of the execution of the first item in the sentence.

On Feb. 10th, 1798, Berthier appears before the city. Soon after the Pope was commanded to retire into Tuscany, and to dispossess

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himself of all his *temporal power*. He replied "I am prepared for every species of disgrace. As Supreme Pontiff, I am resolved to die in the exercise of *all my powers*. You may employ force—you have the power to do so, but know that though you may be masters of my body, you are not so of my soul. Free in the region where it is placed, it fears neither the events nor the sufferings of this life. I stand on the threshold of another world; there I shall be sheltered alike from the violence and impiety of this." Force was soon employed to dispossess him of his authority (not ecclesiastical): he was dragged from the altar in his palace—his repositories all ransacked and plundered—the rings even torn from his fingers—the whole effects in the Vatican and Quirinal inventoried and seized, and the aged Pontiff conducted, with only a few domestics, (had he given up his temporal power he would have been left in his priesthood, and Rev. 13:10 would not have been fulfilled,) amidst the brutal jests and sacrilegious songs of the French dragoons, into Tuscany. But though a captive in the hands of an enemy, the venerable old man still retained the supreme authority in the church. From his retreat in the convent of the Chartreuse, he yet guided the counsels of the faithful; multitudes fell on their knees wherever he passed, and sought that benediction from a captive which they, perhaps, would have disregarded from a triumphant Pontiff." Fearful that from his virtues and sufferings he might have too much influence on the continent of Italy, he was removed to Leghorn, in March, 1790, with the design of transferring him to Cagliare, in Sardinia. The English cruisers watched, to rescue him. Apprehensive of losing their *prisoner*, the French altered his destination, and, forcing him to traverse, often during the night, the Apennines and the Alps, in a rigorous season, he at length reached Valencia, where, after an illness of ten days, he expired, in the 82d year of his age. The cruelty of the Directory increased as he approached their dominions: all his attendants were compelled to leave him, and the Father of the faithful was allowed to expire, attended only by his confessor. A Republican government was erected at Rome. The executioner of this item was the French horn—afterwards legally sanctioned, as far as dominion was concerned, by the others, at the Congress of Vienna, 1815.

## A Dissertation on the Second Advent.

BY JOSIAH LITCH.

[This is one of several dissertations read at the first general conference of believers in the second coming of CHRIST, in 1840, which, not having been published in the *Herald*, we propose giving in its columns.]

IT is with deep emotion, friends and brethren, I stand before you at this time, and on this interesting occasion. The purposes of our meet-meeting are so novel, the objects to be accomplished so grand and vast, and the theme to be discussed and contemplated so glorious, as to inspire the heart with the most sublime and ennobling views and feelings. For we meet from various and distant places, on an occasion such as our own country, if not the world, has never before looked upon. We meet to contemplate our blessed Saviour's glorious advent near.—We meet to comfort one another with these words, and to exhort one another, and so much the more as we see the day approaching.

The objects to be accomplished by the convocation of this conference, are not to assail others who do not see with us on this momentous subject; not to contend with each other on points of minor importance connected with the doctrine we hold, and on which we do not all see alike as yet; for we have one rallying point on which we are all agreed, viz.: That the glorious kingdom and personal appearance and reign of our Saviour is at hand, near, even at the doors; on this ground we meet and unite. On all other points we think and let think, and hold each one alone responsible for his own sentiments. Nor yet do we meet thinking to hasten or retard the glorious day when Christ shall reign universally; for we are well assured that God, in his time, will show who is the blessed and only Potentate, the King of kings and Lord of lords. But we meet with the hope,

1. Of deepening in our minds the habitual conviction of the near approach of the day of God, and the importance of constant preparation for the event.

2. We hope to do something toward awakening the world generally, but especially the church, to turn their attention to this subject, examine the evidence which now is before the public, and which is every day developing itself, of the kingdom of heaven at hand.

3. We meet for the purpose of attempting to embody a series of arguments relative to this subject, and of presenting them to the public for their consideration and instruction.

4. And, finally, we meet to drink more into the spirit, to strengthen the bond of union among ourselves, and to devise ways and means for the more rapid spread of this, to us, soul-cheering doctrine of the kingdom near.

Those who have called and will be active in the support of the present conference, make no pretension to worldly honors, wealth, or fame; but consider it their highest glory and greatest joy, Mary-like, to sit at Jesus' feet and learn of him who is meek and lowly in heart; for well assured they are, that if they do but rightly understand the kingdom of God, they will, like good house-holders, be able out of God's treasury of truth to bring forth things new and old, and minister to each one a portion in due season.

As it has fallen to the lot of your speaker to address you on the present occasion, your attention is invited to the consideration of the following subject:—

2 Chron. 6:16–18.—"Now, therefore, O Lord God of Israel, keep with thy servant David, my father, that which thou hast promised him, saying There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now, then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But will God in very deed dwell with men on the earth? Behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built?"

A very cursory examination of this text will show that Solomon, in this clause of his dedicatory prayer, refers directly to the promise of God to David, of an everlasting successor to his throne. That both David and Solomon understood more to be implied in that promise than merely a regular succession of temporal kings, is also very evident, from the manner in which both speak, whenever they touch the theme; and, also, from the writings of other inspired penmen. What they did understand and teach on this subject, it will be the object of this discourse to show. In doing this I shall show—

I. That God did promise to David an everlasting successor upon his throne.

II. That this promised successor was Christ.

III. The character of Christ, the heir and successor of David.

IV. This being, according to God's promise, will in very deed dwell with men on the earth.

V. The manner and objects of his advent and abode among men on the earth.

*I. God did promise to David an everlasting successor upon his throne.*

It will not be necessary on the present occasion to multiply texts in support of the propotions laid down, although appropriate ones might be found to any reasonable number; but as the truth of a proposition does not depend on the number, but on the explicitness of the texts produced, I shall confine myself to a few of the most clear and striking under each head. Those who may wish to pursue the subject farther, can do so at their leisure.

1. The first text I shall present in support of this proposition, is 2 Sam. 7:12–16: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name; and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

That David understood this covenant to extend to an everlasting state, appears evident from his reply, v. 19: "Thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" As much as to say, all human and temporal thrones will have an end; but this will endure forever: it is not to fail or end; hence, it is superhuman, and in an everlasting state. Again, the continued succession through time was conditional, but the everlasting succession was sure, and in no wise depended on the faithfulness or unfaithfulness of David's children.

2. Another text of the same import must suffice on this point. Ps. 89:20: "I have found David my servant; with my holy oil have I anointed him." Vs. 27–37: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure FOREVER, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

If the above promises are to be confined to a temporal state, they have utterly failed: for hundreds of years have passed by since David has had a son on his throne in Israel. Nor can any temporal revival of the house of Israel answer to the promise, however long it may continue; for no temporal period can endure forever. But the promise is yet sure; for,

*II. This promised successor is Jesus Christ.*

Matt. 1:1 affords ample testimony as to the heirship of Jesus Christ to David: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." This text settles the first question, whether Christ is truly the seed of David. But is he also the seed who is everlastingly to sit upon David's throne?

Luke 1:32, 33: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The question is here settled, that Christ is the promised son and successor of David, and is everlastingly to inherit his throne. There is to be no end to the duration of his kingdom. If an end can be found where there is no end, then it may be proved that the reign of Christ on David's throne will terminate; and not before. But is Christ the very seed which God sware to David should sit on his throne forever?—"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."—Acts 2:30. The way is now open to notice—

*III. The character of Christ, the heir and successor of David.*

1. *He is a man, possessed of a soul and body.*—Of the truth of this proposition, I presume, no farther evidence will be demanded than has already been given. For if he is the son of David, "according to the flesh," then is he a man, and possessed of all the attributes of man. But he is not only "David's son, son of man," but he is also,

2. *The Son of God.*—I do not now speak, however, of his divine nature, but of his human. Nor am I about to enter into a long and labored argument on this point; but with one single quotation from the word of God, and an appended remark, I will leave it. "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35.

No other inference can be drawn from this text than that Jesus is the Son of God, after the flesh, through the power of the Holy Ghost, in as true and literal a sense as he is the son of David. Of those who contend for the doctrine of the Divine, Eternal Sonship of Jesus Christ, I would inquire, if they believe the divinity of Jesus Christ to be a "thing"—a created object? But yet it is "the Holy Thing," which is called the Son of God.

3. *He is the Mighty God.*—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth and forever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

But you do not suppose that David and Solomon understood the character of Christ in the same light as set forth in the above text? Indeed I do. That David did, there is full evidence; and that Solomon imbibed the same idea, is clear from our text.

Take, for instance, the text quoted by the Saviour to confound his enemies: "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool."—Ps. 110:1. "If David then called him Lord, how is he then his son?" This they could not explain. Nor can it be satisfactorily explained on any other hypothesis than that here laid down. Take another example from Psalm 45: 6th verse, where David speaks of the things he had made touching the king; and which Paul applies to Christ: "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb.1:8. Let us now turn to our text. Solomon had just completed the first house dedicated to the worship of Almighty God. This house had been devised by David, but built by Solomon. But no sooner had David devised the plan of building a house for God, than the regal character of Jesus Christ, as the son and successor of David, was for the first time announced to man. The seed of David was announced as the builder, proprietor, and everlasting possessor of the house and throne. Accordingly, when the house was completed, the king assembled the house of Israel, to dedicate the temple to the Great Proprietor. He begins by calling to mind and rehearsing the covenant of God with David, of an everlasting successor. Evidently he did not consider himself the one. After contemplating the greatness of the promise, as if lost in wonder, he exclaims, "But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"

What else can we infer from the manner in which the wise man introduced the exclamation, than that he believed God had promised to David, his father, a successor, to inherit that house, as well as to sit on his throne, who should possess the nature and perfection of Deity? It must mean that, if it means anything, or if there is any connection between the verses of our text, or indeed between any of the different parts of Solomon's prayer. The truth seems to be this: Jesus Christ in his humanity is both the Son God and the son of David. In this person, as Paul expresses it, "God was manifest in the flesh."—1 Tim. 3:16. Or yet again: "For in him dwelt all the fulness of the Godhead bodily."—Col. 2:9. "I Jesus have sent mine angel," &c. "I am the root and the offspring of David."—Rev. 22:16. Such is our Saviour. Such the being who "died for us;" who "tasted death for every man;" who "is the propitiation for our sins," "also for the sins of the whole world." Death was the penalty Jesus Christ has suffered instead of the sinner. God can now be just and yet the justifier of him that believeth in Jesus.

Christ is now "the head of the body, the church; he is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." That church, redeemed from among all nations, by his blood, is now Abraham's seed; the house of Jacob; and the house of David. "For if ye are Christ's, then are ye Abram's seed, and heirs according to the promise." Christ is the head, the church the body of that head! There is a mysterious union between Christ and his people: "For both he that sanctifieth and they who are sanctified are all one." But in what sense are Christ and his people one? Paul answers, "We are members of his body, of his flesh, and of his bones." "But I can never believe such a mystery!" "How can this be?" It is no more mystery to you, my hearer, than to Paul, when he wrote it; for he added, "this is a great mystery; but I speak concerning Christ and the church." Every true Christian, then, is a member of Christ's body, flesh, and bones. And if thus, how holy ought he to be!

O, what a glory gathers around the theme of redemption by Jesus Christ! Shout, then, ye saints of the Most High! Shout unto God with the voice of triumph! Unto him who hath loved us and washed us from our sins in his own blood, unto him be glory, in the church, by Christ Jesus, forever! O!

"Angels, assist our mighty joys,
Strike all your harps of gold;

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But when you raise your highest notes,
His love can ne'er be told!"

*Christ is the believer's life.*—"Ye are dead, and your life is hid with Christ in God." "And when he who is our life shall appear, then shall ye also appear with him in glory." Well might the apostle call it "that *great love* wherewith he loved us!" And can we wonder that the poet also should sing, or can we forbear to sing with him,—

"O love, the bottomless abyss,
My sins are swallowed up in thee;
Covered is my unrighteousness,
No spot of guilt remains on me,
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy cries."

He is "the Lamb of God who taketh away the sin of the world." And as many as receive him, to them he gives power to become the sons of God, even to them that believe on his name. Come, then, perishing sinner, to this Saviour.—(*To be Continued.*)

## Rev. J. K. Lord.

Mr. Lord, the pastor of the first Presbyterian church in Cincinnati, had been a reader of the *Advent Herald*, and a faithful preacher of the doctrines of the near personal coming and kingdom of the Lord Jesus Christ. He died of the cholera, full in the faith of a speedy resurrection—sending as his last message to his church, "*to hold fast till* Christ *comes.*"

We copy the biographical note from the Cincinnati *Central Watchman:*

Professor Allen having yielded to the request of the church of which Mr. Lord was pastor, for a copy of his sermon for the press, we publish the following notice of this esteemed brother, instead of the abstract of the sermon of which we spoke last week.

Rev. J. K. Lord was the eldest son of Rev. Dr. Nathan Lord, President of Dartmouth College, Hanover, New Hampshire. He was born in Amherst, N. H., on the 22d of March, 1819. His early life was spent entirely in his father's family, at Amherst and at Hanover, where he was trained with the utmost care under the wisest and most faithful instruction and discipline, and the most happy practical examples of the power of vital religion.

His attachment to home was peculiarly strong, and his love of his father and mother was blest as the means of his early conversion to God, which took place in his sixteenth year, while he was a member of college. Thoroughly trained in the doctrines of the Bible, as they are taught in old-fashioned New England theology, his religious experience was not marked by any violent struggles with unbelief. He knew his duty, and by the grace of God was enabled to do it; and his life long his religious character has presented no excesses of joy or depression, but a steady, cheerful, earnest devotion to the glory of God, and the well-being of man.

He was graduated with a high rank as a student, in 1836. His theological studies were pursued at Andover, Mass. At the close of his studies he was licensed to preach the gospel, and a short time after, in November, 1841, was ordained and installed over the church of White River Village, Hartford, Vt., at the age of twenty-two and a half years. He remained there nearly six years, when he removed to this city, and was installed the first pastor of the First Congregational Church, on the 21st of October, 1847. He died on Friday morning, July 13th, in the 31st year of his age, and just about eight years after he was licensed to preach the gospel.

His ministerial career, short as it was, has left a deep impression in both fields of his labor. His popularity in his native State led to his being called to this city, and here he was rapidly gaining the reputation of being one of the most able and useful of our clergy. He brought to his office a thorough education, and indomitable energy of charact heand an intense love for the studies and labors to which his office called him. He was a clear, forcible writer, and an earnest, impressive speaker. In his pastoral labors, in which he greatly delighted, his agreeable manners, and his appropriate, judicious instruction, made him a welcome visitor in every house.

He was a *doctrinal* preacher. He loved his doctrines, which had been taught him from his infancy, and which had been confirmed in all his religious experience, and in all his study of the Bible; and believing that permanent efficiency in Christian action must rest on an intelligent faith and a healthful experience of the power of the truth, he sought, without neglecting the practical application, specially to indoctrinate his hearers thoroughly in the great truths of the Word of God,

His ministry among us was of less than two years' duration, but it was not in vain. His church have been stimulated to erect one of the first houses of worship in the city, and it was fast being filled with an intelligent congregation. He was welcomed to all the pulpits of the evangelical elergy of the city, and contributed not a little to promote harmony among them.

His death was sudden and unexpected to all. In vigorous health, he yet resisted the terrible destroyer but a few hours. His work was done, and well done. And when he was called to die, he had nothing else to do. In heavenly calmness he gave his parting messages to his church, and to his personal friends, and testified to the last to the preciousness of Christ,

His sufferings were severe, but he made no complaint. "Christ suffered much more," said he. "*Tell the church to hold on till Christ comes.*" "Tell the ministry to preach Christ crucified, and nothing else."

That body, so suddenly withered in the embrace of death, seemed to say that the King of Terrors was a terrible conqueror; but that heavenly smile, that sweet repose on the bosom of Christ, said, "No. Thanks be to God who giveth us the victory through our Lord Jesus Christ." He has left a wife and two little children to mourn a loss which this world cannot repair. In one of the most retired spots of the *Spring Grove Cemetry* sleep his remains, by the side of those of his little boy, who died some months before him.

## Hungary.

Kossuth, the Republican chief of Hungary, is described by those who know him as one of the most remarkable men living. He it is who directs the movements of the several divisions of the Hungarian army. The following article, from the Boston *Post* gives a very lucid account of the Hungarian military operations.

Our readers will recall to mind the positions of the different armies at the time when the Russian invasion took place. The design of the Austro-Russian General was two fold: to hem in all the Hungarin forces by a strongly riveted military chain extending along the whole border of the country in one great circle, which should gradually be reduced in compass as the enemy was pressed into a narrower space; and, at the same time, to split the country into two parts by a strong corps descending from north to south on to the plains of the Theiss, and into the heart of the Magyar region, and thus prevent the scattered Hungarian forces from any where drawing to a head and fighting a general engagement on their own ground. To execute this project, the Austro-Russian army of Haynau advanced in the west, along the island of the Schutt; Jellachich and the Croatians endeavored, in the south-west, to press forward to Theresienstadt; the Russian diuision, und Luders, entered Transylvania, in the east; while Paskiewitsch, with the main Russian army, of 70,000 or 80,000 men, prepared to force his way through the passes of the Carpathians. This last was the corps which the imperialists regarded with chief anxiety, for here the country could be most easily defended; and accordingly Paskiewitsch advanced with great caution, securing himself at every step he made. A strong *cordon* connected his army with that of Haynau, and destroyed alike any chance of a *guerilla* opposition, and of a flank attack by a division of the Hungarian army of the west.

To the surprise of all, the passes were undefended. Dembinski, stationed in the north with very inferior forces, retired with scarcely a blow before the overwhelming numbers to which he was opposed. Were the Hungarians, then, dispirited? Was this the result of dejection or of organization? The imperialists triumphantly proclaimed it the former, and pointed to the army of Georgey, which, though it maintained its station along the line of the Waag and the left bank of the Danube (its pivot of operations being Comorn) with the most determined perseverance—which obliged it to fight more than one engagement amongst the bloodiest of the war—seemed yet by this very perseverance to be throwing away its chances, since it was gradually becoming involved in the mesh which Paskiewitsch was weaving around it, and seemed at last to leave but one resource, and that a desperate one—a sudden retreat to the south and a dash into Crotia.

And yet, as events have proved, it was organization, and not dejection. A glance at the probable objects and necessities of the Magyars will furnish us with a key to their operations. If the frontier were defended on every side, the entrance of the enemy might be deferred, but it could not ultimately be prevented. The pass of Dukla might become a Thermoplyæ—it could not be a Marathon. Whenever the foe broke through, he would be able to take any of the Hungarian divisions at a disadvantage. There would be nothing left but detached engagements and *guerilla* warfare. This is the resource of a brave but desperate nation. But the Magyars were not merely a brave people; they were able soldiers, commanded by able generals. Their system has always been to fight general engagements, and strike decisive blows. As therefore the plan of the invaders was two-fold, so also was that of the Magyars: To concentrate their armies on the plains of the Theiss; but to do this at their own time—not to be driven to bay by surrounding armies, but, on the contrary, to place the enemy in that position.

Accordingly, the frontier was defended on all sides but one. Dembinski, as we have seen, retired—not, however, as was to have been expected, towards Transylvania, but towards the west, to the mining district around Schemnitz—a most hazardous position, yet one in which a small force could long sustain itself, the very streets of the towns being often mountain torrents. Meantime the Russian general rapidly advanced, garrisoned the towns in his rear, sent a strong detachment to Debrectzin, and marched on to Hatvan, a small town southeast of Waitzen. Here then Georgey was nearly surrounded. But the hour had come; Dembinski, after having hung some time on the edge of the mountain's region, (where he had, probably, however, not been idle,) descended to Waitzen, and made a junction with Georgey, who left Comorn to meet him.

They attacked a Russian division, and fought the battle of Waitzen. That battle the Magyars were obliged to gain, or lose all. The charges of their hussars were terrific, and have been pronounced the most brilliant achievement in military annals. The Russian force was all but annihilated. It was forced back towards Pesth, but saved at Duna Keesh by a strong Russian detachment which marched up from Hatvan. But the object was gained—the lines were broken. Dembinski slowly retired to a position where he could, re-inforced by a strong body of the Honved, maintain himself, and even threaten both the Russian and Austrian army, while Georgey marched with incredible swiftness to the north—through the breach which had been made—easily triumphed over the slight resistance he encountered on his way, and swooped down like an eagle on the fortified town of Kasclau, from which, but a few weeks before, Dembinski had been driven by the Russian marshal. A glance at the map will make these operations clearer than words can do, and strike the reader with astonishment at the transcendant genius which has conceived and executed such a plan.

At the same time the southern army of the Hungarians was re-inforced, and Jellachich was defeated and driven back. The Russian army now lies between the Hungarian forces. We trust soon to learn that it has been annihilated. The pass will now be defended. The Russian reserves will not easily enter from Gallicia. The day of reckoning for Haynau will come, and that monster may perhaps soon be reduced to the necessity of defending the Austrian territory, which he will find a more difficult matter than burning villages, hanging priests, and flogging women.

## To the Law and the Testimony.

Propitiatory sacrifices were of six kinds, enumerated in Lev. 7: 37, 38, the words of which are a brief recapitulation of the seven preceding chapters, containing the rules and rites pertaining to these several kinds of sacrifice, and thus terminating, "This is the law of the burnt offering," &., &c. There were some respects in which the several kinds agreed; they were all offered on the brazen altar; they were offerings by fire; and they were all propitiatory. In their nature and intention, therefore, they differed in nothing; for they all exhibited the death of Christ and other mysteries of his wisdom and grace and love, in the gospel of our salvation. But they differed in respect of the things to be offered, the occasion of the offering, and the ceremonies accompanying it.

It is impossible to take even so cursory a view of these institutions without observing how very little license is given to the will of man, as to the mode in which the Deity is to be worshipped. The Jew might not offer what he pleased; nor might he make for one purpose the atonement prescribed for another; he might not omit or add so much as a little salt or honey, or alter even a movement of the body. The smallest departure from observances that men might assume to be trifling, and unbelievers would deem to be ridiculous, totally destroyed the efficiency of the sacrifice. The strictness in principle remains, and ever must remain, to the eternal refutation of those who sceptically maintain that God cannot care in what manner or form of religion he is worshipped, so that by the adoration of the mind, his sovereignty is acknowledged. The people of God of old, must do what was commanded, neither more nor less, or their worship was void. His people still, and for ever, must do the same—they can choose only where they have no command; and though much less restriction is laid upon us under the gospel, and those enormous services, and exact observances have by its freedom, been removed, the principle is as imperative as before—we must observe in our religious services, with equal exactness, such commands and prohibitions as are given us. The apostles were limited in their preaching, they might teach only what Christ had commanded them. Had they added anything of their own invention, they would have exceeded their commission. Had they suppressed anything they knew of the gospel, they would have been unfaithful to their trust. St. Paul says: "What I received of the Lord, that I delivered unto you."—*Mather.*

## The Teacher in his Closet.

"*Enter into thy closet.*"—"The teacher in his closet!" what precious thoughts this little title suggests. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret will reward thee openly." Delightful promise.

O! brother, sister, Christian fellow-laborer, whoever thou art that readest these words, take courage; let not thine heart be troubled, neither let it be afraid. Thy Father seeth thee; he waiteth to receive thy prayer. Enter into thy closet; shut out the world, and worldly thoughts; pour forth thy sorrows, and doubt not that thou shalt be comforted.

Are thy abilities small? and dost thou fear that thou art of no use? Remember that the work of conversion is the Lord's. Thou art but his instrument; a weak one, it may be, but he maketh the weakness of man to work mighty things. Ask of him, and he will give thee understanding. "Delight thyself in the Lord, and he shall give thee the desires of thine heart." Is thy learning great? thy intellect powerful?—then great is thy need of the closet. Beware, lest thou depend upon thyself; lean not on thine own understanding.—Enter into thy closet; forget thy learning, thy intellect,—and, lowly kneeling at the throne of grace, prefer thy prayer for deep humility.

Art thou disheartened because thou laborest much, and seest no fruit? Be not disheartened; it is God's work, and in due time thou shalt reap, if thou faint not.

It may be, thou hast not sought a blessing from that source whence only thou hast a right to expect it.

Hast thou entered into thy closet, and prayed to the Lord of the harvest to bless the seed thou hast sown? No! Then how canst thou expect to see the seed spring up, and bear fruit? Yes.—Then let patience have her perfect work: fear not, in his own good time God will bless thy labor which proceedeth of love.

Aphorism.—If a spider break his thread twenty times he will mend it again. Make up your mind to do anything, and you will do it. Fear not if trouble comes upon you, keep up your spirits, though the day be a dark one. Never be cast down for trifles.

Let your recreations be moderate, seasonable, and lawful; the use of recreations is to strengthen your labor and sweeten your rest. But there are some so rigid and so timorous that they avoid all diversions, and dare not indulge lawful delights for fear of offending. These are hard tutors, if not tyrants to themselves; whilst they pretend to a mortified

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strictness, they are injurious to their own liberty and the liberality of their Maker.

Time is like a creditor who allows an ample space to make up accounts, but is inexorable at last. Time is like a verb, that can only be of use in the present tense. Time, well employed, gives that health and vigor to the soul which rest and retirement afford to the body. Time never sits heavy upon us but when it is badly employed. Time is a grateful friend; use it well, and it never fails to make a suitable requital.





# The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, SEPTEMBER 1, 1849


## Interpretation of Symbols, Figures, &c.

(Continued from our last.)

THE MEASURING-REED AND TEMPLE.—"And there was given me a measuring-reed like a rod, and it was said, Arise, and measure the temple of GOD, (and the altar,) and those who worship in it. But the court which is without the temple, leave out, and measure it not; for it is given to the Gentiles: and they will tread the holy city under foot forty-two months."—Rev. 11:1, 2.

The temple, altar, and worshipers were to be measured; and the court without to be left unmeasured.

The Jewish temple is evidently a symbol of the church: thus PAUL says of the Man of Sin, that "he, as GOD, sitteth in the *temple* of GOD."

The Jewish altar, whereon sacrifices and burnt-offerings were daily offered—of that of which the apostle speaks when he says, "We have an *altar*, whereof they have no right to eat which serve the tabernacle"—the sacrifice of the SAVIOUR.

To measure anything is to examine and take notice of its parts and proportions, with the design of imitating, or producing something like the pattern. In Ezek. 40th the temple is measured to symbolize that one like it is to be built in Jerusalem. The one here measured must symbolize a temple and altar of that spiritual type which had been substituted for the ordinances of the old dispensation. The discordant thunderings which marked the era presented in the preceding chapter, as we have seen, symbolized the contradictory strivings and teachings which attended the spread of the truth at the era of the Reformation. These left the Reformers in a singular state of confusion and anarchy. As GOD is not the author of confusion, but of peace, as in all the churches of the saints, it would be natural to expect some provision for the removal of anarchy and disorder. And we find it most appropriately symbolized. The temple-altar and worshipers are to be measured: the Reformers at this period were to take notice of the relations which they sustained to GOD and to each other, and to re-model their church relationship in accordance with the pattern presented in the New Testament. They were also to measure the altar. Besides learning the true basis of church fellowship, the fundamental principles of Christian truth were to be unfolded, and the great doctrine of justification by faith in the atoning sacrifice of CHRIST was thenceforth to be the rallying cry of the new church. Thus the temple,—symbolizing their union as a body; the altar,—indicative of their faith; and the worshipers in the temple—the individual members worshiping in the body, and receiving the true faith, were all appropriately symbolized.

The court without the temple was to be rejected, and not measured: with the holy city, it was given to the Gentiles to be trodden down twelve hundred and sixty years. To the court of the Jewish temple the Gentiles had access; the holy city was Jerusalem, within which the temple was located. They must symbolize analogous relations to the temple of the gospel dispensation. The Gentiles must symbolize heathen under the Christian name—the body of nominal worshipers who throng the outer courts of the LORD, in distinction from the true worshipers, who alone have access to the inner temple of JEHOVAH. Their treading down the city, in which the temple is located, and possession of the court, denoted that the civil polity under which the church should subsist during that period, should be under the control of those who worship only in the outer court. We are indebted to Mr. LORD for some thoughts on this portion of Scripture.

THE TWO WITNESSES.

"And I will give charge to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth. These are the two olive-trees, and the two lampstands, standing before the LORD of the earth. And if any one wisheth to injure them, fire proceedeth from their mouth, and devoureth their enemies: and if any one wisheth to injure them, he must thus be killed. These have power to shut heaven, that it may not rain in the days of their prophecy: and they have power over the waters to turn them to blood, and to smite the earth with every plague, as often as they wish. And when they shall have finished their testimony, the wild beast that ascendeth out of the abyss will make war with them, and will overcome them, and kill them. And their dead body will lie on the wide street of the great city, which is spiritually called Sodom and Egypt, where also their LORD was crucified. And those of the people, and tribes, and tongues, will see their dead body three days and a half, and will not allow their dead body to be put into a tomb. And those who dwell on the earth will rejoice over them, and exult, and send gifts to each other; because these two prophets tormented those who dwell on the earth. And after the three days and a half the Spirit of life from GOD entered them, and they stood on their feet: and great fear fell on those who saw them. And they heard a great voice from heaven, saying to them, Ascend here! And they ascended into heaven in a cloud; and their enemies saw them. And in that hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake seven thousand names of men were slain: and the remnant became terrified, and gave glory to the GOD of heaven. The second woe is past away; behold, the third woe cometh quickly."—Rev. 11:3–14.

What are indicated by the two witnesses has been a subject of much dispute. Among the multiplicity of opinions, we find none more worthy of adoption than that of Rev. GEORGE CROLY, A. M., H. R. S. L. —that they are the Scriptures of the Old and New Testaments.

They are not here presented as symbols. Had JOHN seen in vision two witnesses, being living agents, they must have symbolized living agents.—But instead of being presented in vision, they are brought to view in the explanation of the angel, who calls them, "my two witnesses"—immediately defining what they are, viz., that they are "the two olive-trees, and the two candlesticks"—symbols which had been before explained.

Candlesticks, in Rev. 1:20, are defined to symbolize churches; and in Zech. 4:6, 14, the two olive-trees are explained to symbolize "the word of the LORD to ZERUBBABEL," and "the two anointed ones that stand by the LORD of the whole earth." Here they are called "witnesses." The Scriptures are a *witness* to the mercy, truth, and justice of GOD. Our LORD says of them, (John 5:39,) "They are they which testify [bear *witness*] of me." This he said of the Old Testament. Of the New he said, (Matt. 24:4,) "This gospel of the kingdom shall be preached in all the world for a *witness* unto all nations."

They should prophesy in sackcloth: they should be depressed and obscured. This condition was to continue twelve hundred and sixty days: previous to 1793, which was twelve hundred and sixty years from the letter of JUSTINIAN declaring the Pope "Universal Bishop," the right of private judgment had been denied to the readers of the Scriptures by the nominal head of the Christian church. This had as effectually obscured them, as a robe of sackcloth would a living witness.

Fire was to proceed from their mouth, to devour the enemies who would hurt them: the judgments predicted in the Word were sure to follow on those who should war against them.

They had power to shut heaven, that it rain not; to turn water to blood, and to smite with plagues: while they predict the destruction and devouring of those who take from what is written, those who add to them are to receive the plagues which are therein written.

When they have completed their testimony, i. e., the period they were to be shrouded in sackcloth, they were to be slain. This destruction was not to come from the woman sitting on the beast, but from the beast itself. It was to be slain by the civil power, connected with the fourth beast, or Roman empire: in November, 1793, the Gospel was, by a solemn act of the Legislature and the people, abolished in France. Says CROLY: "The indignities offered to the actual copies of the Bible were unimportant after this: their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French Government, declaring that the nation acknowledged no GOD, the Old and New Testaments were *slain* throughout the limits of Republican France. But contumelies to the sacred books could not have been wanting, in the general plunder of every place of worship. In Lyons they were dragged at the tail of an ass, in a procession, through the streets."

Their dead bodies were to lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our LORD was crucified—i. e., spiritually. At no place on the globe was the SAVIOUR ever so scoffed, derided, and denied, as at this period in the great, profligate city of Paris, the capital of France. Licentiousness, the predominant sin of Sodom, and infidelity, the peculiar characteristic of Egypt, reigned unrestrained, crucified the LORD afresh, and put him to an open shame. The names of those localities were peculiarly applicable at this time to France.

For three days and a half surrounding nations should see their dead bodies, and not suffer them to be buried. The public abolition of the Scriptures continued in France for three and a half years—surrounding nations giving no countenance to the war against the Bible.

While in this condition, the dwellers on the earth were to have great rejoicings over them. Says CROLY:—

"A very remarkable and *prophetic* distinction of this period, was the spirit of frenzied festivity which seized upon France.

"The capital, and all the Republican towns, were the scene of civic feasts, processions, and shows of the most extravagant kind. The most festive times of peace under the most expensive kings were thrown into the shade by the frequency, variety, and extent of the Republican exhibitions. Yet this was a time of perpetual miseries throughout France. The guillotine was bloody from morn till night. In the single month of July, 1794, nearly *eight hundred persons*, the majority, principal individuals of the state, and all possessing some respectability of situation, were guillotined in Paris alone. In the midst of this horror, there were twenty-six theatres open, filled with the most profane and profligate displays in honor of the 'triumph of reason.'

"But more formal scoffings were prepared by the express command of the government. On the 1st of November, 1793, Gobet, with the Republican priests of Paris, had thrown off the gown, and abjured religion. On the 11th, a 'grand festival,' dedicated to 'Reason and Truth,' was celebrated in the cathedral of Notre Dame, which had been desecrated, and been named, 'the Temple of Reason;' a pyramid was erected in the centre of the church, surmounted by a temple, inscribed, 'To Philosophy.' The torch of 'Truth' was on the altar of 'Reason,' spreading light, &c. The National Convention, and all the authorities, attended at this burlesque and insulting ceremony.

"In February, 1794, a grand fete was ordered by the Convention, in which hymns to Liberty were chanted, and a pageant in honor of the abolition of slavery in the colonies, was displayed in the 'Temple of Reason.' In June another festival was ordered—to the Supreme Being; the God of Philosophy. But the most superb exhibition was the 'general festival,' in honor of the Republic. It was distinguished by a more audacious spirit of scoffing and profanation than the former. Robespierre acted the 'high-priest of Reason' on the day, and made himself conspicuous in blasphemy. He was then at the summit of power,—actual sovereign of France.

"That day had passed the sentence upon his iniquities. It was remarked even then, that, from the time of that most impious festival, his fortunes turned.

"The 14th of July was the date of the festival. On the 28th, Robespierre was a mutilated trunk, with all France exulting over his body. A single fortnight had separated the throne and the scaffold."

—(*To be continued.*)

## Another Batavia Letter.

DEAR BRO. HIMES:—I am indeed very much surprised that you should have made my letter public. There has been quite too much said already. In asking you to stop my paper, I supposed that you would like to know the reasons; and that you might profit by them, I gave them; and I do most sincerely believe, that should every one who feels aggrieved take the position that I have done, you would find that very few would patronize your paper. [Note 1.]

Since you published my letter, I have received communications from one or two individuals in Massachusetts, saying that they honor my course. One individual in particular, (a lecturing brother,) whom I never saw, says (in regard to the controversy) it is a crying evil, and I know of numbers whose griefs are such, that they say the time has come when another paper must be established that can feed the church of God, and asking me how much I will do for its support. [Note 2.]

Again. During the last week, my business called me into Wyoming, Cateraugus, and Erie counties, when opportunities presented of seeing some of our brethren, and in almost every instance they spoke with earnestness against the wicked spirit manifested in the Advent prints. One brother said, in answer to an inquiry how he got along, "It's a time of trial; coldness prevails; we have no meetings." "But do you not take an Advent paper?" said I. "No; I have stopped both,—I thought them dangerous papers,—I was afraid to let my friends read them, or circulate them in my family, and consequently I stopped them." You see, then, that our cases are not isolated ones. We felt, and therefore spoke; and should every brother and sister in the whole length and breadth of the land remain silent, yet I would speak out. I have no favors to ask, no honors to acquire. I have dedicated myself, and all I have and are, to the Lord; and what I have is his.—I am only his steward, and have no right to appropriate one cent to sustain or uphold, by any means, a wicked, ungodly (as I verily believe) controversy. I know as well as I know anything, that this spirit which has been manifested, is working mischief among the friends of Jesus, that it is bringing in coldness and barrenness upon them. That love and Christian fellowship, and unity of feeling and action, which should characterize the true followers of Jesus our Saviour, are almost gone; and the time has indeed come when something must be done. O, the whole head is sick, and the heart is faint, and I sigh and groan, being burdened. Yes, I exclaim, almost involuntarily, "Lord, what wilt thou have me to do?" [Note 3.]

You intimate that a secret influence has been at work by Bro. Marsh to injure you. Now, my brother, I call God to witness, that in my case it is not so; for I wrote to Bro. Marsh some months ago, and said to him, that unless the controversy between you and him was stopped, I could not help sustain it [the "Harbinger."] But it has breathed a better spirit, and has not spoken unless he has been drawn into the necessity to do so. [Note 4.]

Personally, I know your fearlessness in the cause of God. You are to me a brother beloved. You have battled nobly for God and his truth, and it was hard for me to take the position that I have. I knew not when this controversy would end, and I trembled. Yea, I knew not but it might be your destruction, and the destruction of thousands of those who might be under your influence, and I felt that the cause of God demanded my protest; and if taken and profited by, it would be a word fitly spoken. [Note 5.]

Again. That letter was written upon my own responsibility; no individual had seen that letter but myself and you. True, those brethren had requested me to write it, but they knew not what I had written; and no influence, save that exerted by your own print, has ever prompted me to write. [Note 6.]

I am your friend still, and should be glad to help sustain the publication of the "Herald," when it can be conducted in the right spirit. Your brother in Christ, E. M. SMITH.

*Batavia (N. Y.), Aug. 13th*, 1849.

*Note* 1.—Nothing certainly could be more evident, than that such a result must follow if they should take your "position;" but it is consoling to us to know, that "every one who feels aggrieved" does not; and hence, although they "feel aggrieved," like ourselves, and that justly, as we think, they still patronize our paper. How you could be "very much surprised that we made your letter public," is certainly surprising to us. It came as other letters do that are intended for publication, and it is a common thing with us to publish "the reasons" of our brethren, if important, for stopping or continuing the paper.

*Note* 2.—These are no new revelations. You would have no difficulty in finding "one," or a dozen, perhaps, to "honor your course," or to use your money for a "paper" to sustain it. And none will be so forward to do this as those who have made what they call "the controversy," the "crying evil" that it is. Only advertise for them, and you will have plenty of such "favors" and "honors." "We have no" such "favors to ask," or such "honors to acquire." Nor do we consent to share either the responsibilities or honors of any controversy with our brethren. And no man who understands the meaning of words, if he understood, also, the facts in the case, would impute to us anything of the kind.—Those who have originated and persisted in this "wicked and ungodly controversy," claiming to be actuated by great zeal for "liberty," "free discussion," &c. &c., must make the best of the "mischief" that follows. If the blind lead the blind, both must fall into the ditch. When we shall set ourselves up as general weigher and guager of "apostates," and torture every Bible question, and the "historical testimony" quoted in reference to it, into a form that puts our brethren into the same train with pagans, papists, spiritualizers, and the devil; when we pronounce the apostolic curse, "Let him be anathema maranatha," upon them as preachers of "another gospel;" when we publicly slander them by the wholesale, by misstating their acts and motives, and privately report them as unconverted, backslidden, and fallen, and all this because we are pleased to accuse them of differing from us, on questions in reference to which we can make a difference appear only by stating that of our brethren which is not true; and when we refuse to submit to all Scriptural means to prevent the distraction which this mode of scattering fire-brands, arrows, and death over the land, has created,—when we have done this, then

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you may put us down for a share in the "mischief" of "the controversy," as you call it. From the attempts that have been made by "understanding brethren" in the West, (three, as "we learn,") to get their paper into other hands and under other management, we should think the want of something different was somewhat extensively felt. And if we had "all the truth" on the subject, in the form of letters to its "editor and proprietor," like yours to us, the evidence would be increased. If a man who does not know tares from wheat sets himself to gathering tares out of a field where wheat is growing, it must make "mischief;" and as that is a "human" and forbidden work, no sane man can wonder at the result.

If you, or any "one in Massachusetts," or out of that state, can get up a paper that will not assume to dictate to us our duty, nor insult and slander us if we disregard that dictation; or if you can make the one in your neighborhood what it has been in days past, we assure you there will be an end of the "crying evil;" but if that, or any other paper is sustained in slanderously reporting, and affirming, that we say, "Let us do evil, that good may come," we shall show, like the apostle, that their "condemnation is just." Those who have done this may seek relief by trying to charge us with their own misdeeds; but facts will speak for themselves; and, in any event, GOD will set all right.

*Note* 3.—But is this what the LORD would have you do, Bro. S., in stopping the "mischief?" If there is such an "ungodly controversy" in existence among us, fraught with so much "mischief," does the gospel provide no remedy that will reach its "ungodly" supporters? Is there no balm in Gilead, no physician there? why, then, is not this hurt healed? We have endeavored to avert the mischief, by private counsel and entreaty, but that has been disregarded; by silence, but that has been made the occasion of more flagrant insults; by measuring to others what they had measured to us, but that only raised the cry of persecution; by referring the difficulty to a mutual council, but although their decision against "the manner" of one of the parties was expressly and repeatedly explained to mean what would allow him to "feel justified," still he had nothing to confess—all was right in spirit and manner! And finally, as we were told by the same party, that if he was to "be corrected," as to some of the difficulties, it must be by "the conference," a conference has spoken, "entreating" him to correct his "misstatements," and this entreaty, as you know, he has branded with some ugly names; and has declared it to be "an instrument of excommunication," or "nothing;" and charged that conference with other abominable things they never thought of. Thus it stands with one of the "human" agents of the "mischief!"

Next, yourself and one or two from Massachusetts, with some others, begin to see and feel that "something must be done;" and you come down in the plenitude of your honest indignation against us, for persecuting "one of like precious faith, crushing and trampling down those who honestly differ," and being anything but honest Christians, or even decent men. Now, if this *is* the "something" that "must be done," we shall not object, but still we doubt.—Perhaps the malady "must" take this form, in order to be understood. Indeed, we think your case is improving. This second letter shows that your eyes are so far open as to see that another is in the fault, a *little* at least, besides the *Herald*. "Thank GOD for so much." We hope you are not the only one who will escape "the ditch!" If our brethren generally feel that "the time has indeed come when something must be done," there is hope. Let them ask, "LORD, what wilt thou have me to do?" We are ready for anything the LORD has appointed, or that our brethren may judge best. Anything but this "ungodly war!"

*Note* 4.—Very well. Let that stand as it is.—When lake Erie dries up, the falls of Niagara will "stop." We never supposed, or meant to intimate, that Bro. M., by any direct agency, dictated or suggested that letter; but that it was the natural fruit of his course, just as the smut and garlic that sometimes get into your wheat are the fruit of the bad seed that somebody planted, though they might not intend it for your mills in particular.* But you would not see in us what you have seen, if he and his "correspondents" had not misled and poisoned your mind as to the integrity and intentions of the conductors and friends of the *Herald*. For this he is responsible. And it is this of which we complain, and demand that it be set right. Numbers of honest brethren like yourself, are filled with prejudice against those who are devoting their all to GOD and his cause, by insinuations and misstatements. We ask him to "correct," pointing out his "fault," and you and others charge all the "mischief," or an equal part of it, on us.

*Note* 5.—We are glad you have spoken your mind. If you believed us to be the wicked, brother-crushing, popularity-seeking, hypocritical beings your letter expressed, making merchandize of the cause and people of GOD, for our personal aggrandizement, it was your duty to speak as you did. But the same things might be said of the best men who have lived with as much evidence, and as much truth or propriety. The same influence that led you to speak as you did, would be as likely to lead you against all that is good as against that that is bad. You spoke unadvisedly, without proof; nay, against evidence, because you spoke under the influence thrown around you by the evil spirit of jealousy and slander. And now, Bro. S., we do ask of you the favor, to honor yourself and us, so far as to re-consider the charges you have made against us; and if you do not see cause to think differently, let there be an end of this sickening twaddle about our "fearlessness in the cause of GOD," "brother beloved," "dear brother," &c. &c.

Dr. POND discovered, some years ago, that Millerism might be the means of good to men although it was of the devil: the *Advent Harbinger* has since discovered that whole conferences of "dear brethren," even while greatly blessed with the presence of GOD, were nevertheless engaged in "an unscriptural, anti-Christian thing," imitating the sects," acting "for the public eye," and as "partizans;" and you, Bro. SMITH, from "some secret influence that has been at work," are so far like them that you speak of us as "highly esteemed," "dear," &c. &c., when if what you believe and say of us is true, we have only put on "the livery of heaven to serve the devil in." And there are those who "honor your course."

All this shows the character of "the controversy," and how widely and deeply the taint has spread. Still we ask it as a favor of all who consider us Christians to treat us accordingly; and those who do not so consider us, are at liberty to class us with any sort of villains they please. Divers tongues should not be used unless they are interpreted.

*Note* 6.—If our "own print has ever prompted you to write" as you have, and to associate others with you, without their knowledge of what you had written, we are sorry indeed that you did not stop it long ago. The most useful tools are dangerous in some hands.

*Note* 7.—We do not assume to be the judge of "spirits." And so far we see very little reason to respect the judgment of those who do. Besides, the question whether a man has a "right spirit," is very distinct from the question, does he assent to and speak the truth; and is he engaged in the work that truth points out? There are doubtless many who know but little of the truth, and of course do not obey it, so far as they are "without law," and yet have a good spirit; and there are others who "have the form of knowledge and of the truth," but it is only to blaspheme and dishonor GOD, by disregarding the truth. The possession of a good spirit, without the truth, does not alter the truth in one case; and the truth, without a good spirit, is as much truth as with it. What GOD hath joined together, let no man put asunder. When we hear a man put one in place of the other, or confound them together, we consider it a sure indication of a very weak head, or a very wicked heart. While weakness repels the claims of what it does not comprehend, by its conscious integrity and sincerity of spirit; wickedness endeavors to make up its conscious deficiency, or at least hide it from its dupes, by magnifying and harping upon the goodness it only affects. Thus every bigot and backbiter on earth makes the good spirit he affects to have sanction his deeds, and prove them of GOD.

The man in whom righteousness and truth meet and kiss each other, who knows enough to act the part of a man, never cheats the blind confidence of affection by swearing that JACOB is ESAU. No, no. It may be he has to "become a fool in glorying," when "false apostles, deceitful workers, transforming themselves into the apostles of CHRIST," compel him to; but he asks that what he has or has not of truth, may be tried fairly by the truth; and wherein he is, or is not righteous, he may be fairly weighed in the balance of righteousness. He is too honest to make use of sanctimonious twaddle, and has too much sense to attempt to prove that his mistakes and blunders are all right and true, because he has a good spirit.

The man who does not know any better than to use a yard-stick to measure wheat, a half-bushel to measure broad-cloth, or the steel-yards to tell the hour of the day, is as unworthy of confidence, however honest, as the man who would knowingly give you brass for gold!

Let it be as it may about our spirit: we repeat, that is a question to be settled by its appropriate standard, fairly applied. It is not to be used as a make-weight in other questions from which it is distinct. But if we have not "a proper spirit," we must be satisfied that those who are so ready to "profit" us know what spirit they are of, before we can hope to be benefited.

As a man of like passions with our fellow-men, we say to all who rebuke us, "If we have done evil, convince us of the evil; if not, why smitest thou me?"

Bro. S. has been called upon, from several points of the country, to produce the proof, if he has any, on which his charges against us rest. Time enough has passed for him to do it. "If not" done, is no reason to be given that will alleviate the wound he has inflicted? Will he continue "to smite his fellow-servants?" Does he make such charges without proof? Alas, for any position in a "controversy" that requires or justifies such things!

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DEAR BRO. HIMES.—I prize very highly the translation of Bro. Whiting; I like the plan and arrangement very much; I think that all who give it a perusal will be benefited.

I wish you would write for the "Herald," or get some one else to, an article upon the necessity of ministers, as well as others, governing well their children. There is a very decided lack as it respects this duty with many of our good ministering brethren; and it very much hinders their usefulness, especially at home, where they are well known. It ought not so to be. Very respectfully your brother,

HIRAM ROBBINS.

We are pleased to learn that the Testament is favorably received in different places. If those who perceive its excellencies will be free to point them out, and call the attention of friends to the work they will materially aid us in disposing of enough to remunerate us for the outlay. In getting out this work, we have had particular reference to the wants of our brethren everywhere; and particularly to those who cannot have access to the original.

The right training of children is a most important duty, and one which should be in no wise neglected by Christian parents. We hope that some able writer, whose heart yearns for the salvation of these little ones, will improve the hint here given, and present some burning and soul-searching considerations for faithfulness in this respect.

It is a duty sadly neglected in this "yes and no dispensation." "Disobedient to parents, unthoughtful, unholy," may be said of a large portion of the children and youth of this degenerate age. The time was here in New England, when children never presumed to come into the presence of their parents, without exhibiting some token of respect. And even grown up and married sons and daughters would rise and salute their parents, when approached by them. How appropriate and beautiful is such respect to those who have watched over us in helpless infancy! To have said Yes, and No, to an elder, and much less to a parent, in the good old times of our fathers, would have caused the tongue of a child almost to cleave to the roof of its mouth. Shame and self-condemnation would have crimsoned the face of the offender. How is it now! The appropriate affixes of "sir," and "ma'am," are seldom connected with those monosyllables. They stand alone, and roll from the tongues of urchins of all ages, addressed to all classes of superiors, as nimbly as if dictated by respectful propriety. The "Please, Sir," and "thank you," have likewise been superseded by the more democratic "I will," and "I wont," which are household words in too many families. How beautiful was the sight in days of yore, to see the respectful obeisance to every passer-by from every lad and lass encountered on the highway. The uncovered head, the graceful bow, the modest courtesy, the kind and respectful look, are now in too many places succeeded by the the stupid stare, and the indifferent gaze, if not by some insulting gesture. In some localities where erst the jocund laugh and merry play would be suspended by groups of school boys and misses, that they might in platoons pay their respects to the passing stranger, now he is happy if stones and snow-balls do not greet his advent. Happy are those plans which have retained their ancient habits, uncontaminated by proximity to our cities.

How many forget that if the child is trained up in the way he should walk, that we have the promise of JEHOVAH, of his ever continuing in it. The fate of the sons of ELI, who were slain and caused their father to die broken-hearted because he permitted them to sin, and restrained them not, should be a warning to every father, and particularly to every minister of GOD. The confidence GOD placed in ABRAHAM, because of his fidelity, should also prompt all to be likewise faithful to train up their little ones in the fear of the Most High. "For I know him," said GOD, "that he will command his children after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon ABRAHAM that which he hath spoken of him." Said GOD to MOSES: "Hear, O Israel: The LORD our GOD is one LORD: and thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates."

Let every child be instructed to seek, first the kingdom of heaven and its righteousness, to remember their Creator in the days of their youth. Let them be restrained from overt acts, let them be taught to honor their parents, elders, and superiors, and let them not be spoiled by sparing the rod, which GOD has recorded as evidence that the father loveth not his child.

We hope that some one or more will comply with the wish of our brother, and do something by way of correcting this crying evil.

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A PROPOSITION FROM THE HARBINGER.—The last "Harbinger" proposes that if the "Herald" will avow that the dissatisfaction with him only "relates to principles, and not to men and ministerial character in any sense whatever," that "then we [he] will forgive what *we* [he] consider the injuries of the past, or bear them as burdens for Jesus' and his cause sake. Will the 'Herald' do this? if not, will they say what they will do!"

Our grievances were referred to a mutual committee at Rochester. They made a decision. We conformed to it. If Bro. M. will also, it will end that matter. Our heart is pained, and our soul grieved that he declines so doing.

The public matters belong to the brethren, not to us. We have no more to do with them than any other brother: in referring them to us his understanding is at fault. The conference have pointed out eight statements in the *Harbinger* which grossly misrepresent their acts, and ask him to correct them. While he refuses, their confidence in him is necessarily shaken; if he will recall these charges, and give evidence that he does so with heartfelt sincerity, they will rejoice to forgive him. How easily he may restore himself to their confidence! Why will he not do it? They wish not his destruction, but salvation. It is for him to say whether they shall be permitted to receive him as a brother beloved, or continue to regard him as the accuser of his brethren. Our prayer is that this breach may be healed, that this confidence may be restored. It is with the greatest pain his brethren see his statements respecting them unrecalled. Asserting that principles are only meant, when the wrong statements respecting *acts* are pointed out, does not avail anything. The committee, however, will manage that. We are not on the committe, and they have not authorized us to speak for them. But the longer those misstatements are unrecalled, the more their confidence in him will be shaken. We do hope he will hasten to do them justice.

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ADVENTISM IN ENGLAND.—"The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not here inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it, are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defence of it," [who expect] "that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one divine empire." Thus speaks MACAULAY, the great British reviewer and historian, in his *Essay on the Civil Disabilities of the Jews*, in 1831; and he significantly asks: "Do we not know that what is remote and indefinite, affects men far less than what is near and certain?"—*Essays*, p. 668.

* We use this to illustrate the principle, because Bro. S. is a miller: not in reference to opinions, but to Bro. M.'s manner towards others on account of their opinions.

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## Correspondence.

### THE WORLD AS IT IS.

The nations are rushing and rolling on
To Jehovah's battle in Armageddon;
The tide of life flows rapid and deep,
And the world, with eternity near, is asleep,

The Jew, while he mocks at Messiah's claim,
Presses on for Jerusalem's diadem;
But no throne or crown can the infidel bring,
For Messiah must come to be Israel's king.

The Harlot in pride and in wantonness sings,
And the world to her lap its offering brings;
She is dreaming of conquests yet to come,
Nor heeds her approaching fiery doom.

And the angel of death from the East is here,
And the nation recoils with dread and fear,
As they list to the sound of his terrible tread,
And to his horrid cry, "Bring out your dead."

From the West the cry is sounding afar,
And thousands on thousands are hastening there;
And life, and health, and heaven are sold,
For that glittering thing, the shining gold.

The king and his princely brotherhood,
All war with the monarch multitude:
For a hundred millions on Europe's plains,
Are bursting asunder their galling chains.

The political seer doth prophesy—
There's a good time coming bye-and-bye:
That the banner of liberty now unfurled,
Will soon wave in triumph over the world.

Thus deceived and deceiving, the giddy throng
Are madly and blindly all hurrying along;
O, heed not the siren song of peace,
For our rest is not here, amid scenes like these.

And she, who is called Immanuel's Bride,
With downward gaze, worldly honor and pride,
Looks not for the Bridegroom to come again,
But is seeking without her Lord to reign.

The world, O the world, is wild and mad,
And the heavens in sadness and sackcloth are clad,
And the sword of Jehovah, sheathed till now,
Is drawn, and the lightnings are wreathing his brow.

D. T. T., JR.

### LETTER FROM W. JOHNSTON.

DEAR BRO. HIMES:—Just a month ago, when on my way to Kingston, I posted a letter to you, which I am glad to find you have received. Having remained a week among the brethren at Kingston, I was afterwards necessitated to attend to appointments prevtously made, and until now had not the opportunity of again writing.

I was much encouraged and benefited by visiting the brethren at Kingston. There is there a happy little band, who are striving to overcome themselves and the world. I was gratified to find that they are not impeding themselves, by striving about doctrinal theories, or questions, which only gender strifes.—Apart from those peace-destroying novelties, they are striving to walk in the good old paths, and to mind the one thing needful at this time. Their expression of Christian liberality and kindness to me demands my most grateful remembrance, and shows their profession to be not only of words, but of deeds.

In other places where I have latterly been addressing many on the subject of the Lord's coming, the truth that we are approaching the great day is readily received, and the most serious attention is given. Indeed I think, that if the Advent doctrines were more judiciously presented, unaccompanied by the extraneous and sectarian dogmas with which it has been encumbered, it would meet with a more general reception, and less cause for objection would be given. The nearer we come to midnight, the cry should the more purely and abstractedly be, "The Bridegroom cometh, go ye out from all other things to meet him."

We in Matilda, and in other adjoining townships in Canada West, are very glad to see the "Herald" hoist the appropriate motto—"The hour of his judgment is come: fear God, and give him the glory." Such a directory is needful, and at this time ought to be particularly attended to. It is however to be regretted, that at this time the devil has raised such an army, and that, too, amongst Adventists, to carry forth a proclamation of things far different from that whose genius it is to fear God and give him the glory. We see not how poring into unsettled and unlearned questions, such as do gender strifes, have or can promote the glory of God, and the mutual edifying of the body of Christ. Indeed, it is to be feared that those whose visual faculties are such as to see propriety in a work productive only of strife, are not to be trusted as guides in these dark times. The conclusion is unavoidable, that among Adventists there are those who have caused, and do cause, divisions far contrary to the doctrines which we have learned. The apostolic command, therefore, to mark and avoid them is imperative, and ought not to be compromised, or disobeyed; for they that are such serve not the Lord Christ, but by good words and fair speeches deceive the hearts of the simple.—Rom. 16: 17, 18.

Under such circumstances, what is the duty of every honest believer? I answer, to *mark them which cause divisions and offences*, contrary to the doctrine he has learned, and to avoid them. The question here arises, Who causeth those divisions and offences? If both the "Herald" and the "Harbinger" be the cause, then we will do well to mark and avoid them both, and their abettors also.

That we may judge righteous judgment in this matter, we would ask, What was the doctrine learned when Adventism first arose? Was it that the Lord is soon coming, and therefore He should be feared and awarded the glory? Yes. Were all then united under this, as the motto most expressive of their mission and object? Yes. Were there then any doctrines or questions introduced, which since have been productive of these divisions and offences? None. Which, since then, have introduced that by which these divisions and offences have come?

If, in answer to these questions, we refer to profession and facts, we will not find it difficult to determine which is the guilty. As to what the "Herald" now professes to be its "specific work," reference to the number of Aug. 4th will show. Its distinctive proclamation is there pointed out. In profession, therefore, we find it the same as when it first took its position,—when there was no division. Nor can we see that it is now even disposed to advocate anything contrary to the doctrines it had learned at the first. If at the first, therefore, its position and doctrinal character were inoffensive, and causeless of division. We see not why it is not so now. We therefore cannot mark it as causative of divisions now more than at the first.

Nor do we find facts whereby to mark it as causative of divisions and offence; save that of defending its first assumed position from distortion and perverse representation. In presenting its own view, it has been observably cautious and modest. In reviewing the views of others, it has been candid and gentle, not impeaching motive or principle. In defending the truth, it has evinced a degree of uncompromising firmness, affected by a fear of giving offence to those whom it opposed, with which, if it be a fault, I must accuse it. (For I know it has rejected articles defensive of the truth, I think from this motive.) It simply defends, but will not impose its views, nor slander others for not embracing them. Nor does it arbitrarily test or condemn the religious honesty of others by the circumstance, whether his views be believed or disbelieved. Of the folly of introducing any new or self-made dogma, or mode of interpretation, whereby to condemn the religious principles of others, it is guiltless. From the "Herald" there are no such self-conceited intimations, as that all other Christian denominations are "ignorant—apostate—teachers of fables," exclusively of self. We thank the "Herald" for putting forth no view—not even its well-tried and primitive view—merely on the strength of its own solitary, self-authorised dogma, but on the authority of Scripture, corroborated by the writings of the holy and the learned of the church of God. Hence so much in it from other Christian sources. We thank the "Herald," therefore, that its course has been so consistent, that we are unable, from either its profession, or the facts by which the honesty of its profession has been established, to recognize in it, or its abettors, the cause of the divisions and offences complained of; and that therefore in or by it is not to be found that which duty requires us to "mark and avoid."

But if the "Herald" is not guilty, the "Harbinger" must be. The evil is in the past. As to *its* profession, I cannot say what it really is. The doctrines taught by it are so various and complicated, that it would be difficult to say which is most prominently taught. The facts are—1. It teaches doctrines not thought of when the Advent doctrine was first proclaimed. 2. Some of those doctrines were got up by an individual not professing to believe the doctrines which first united Advent believers in one common faith. 3. The persons believing and propagating those doctrines, have insinuated that all who do not believe and teach as they do, are "ignorant, apostate, lovers of the popular faith," &c. 4. Such insinuations have been made against the "Herald," and all who do not believe as do those who have adopted those new additions to the Advent faith. 5. Therefore, by such men, and by such doctrines and insinuations, as the cause, have come all the divisions, hatred, and opposition which have brought so much evil upon the Advent cause.

As a specimen, demonstrative of the cause of the divisions and evils under consideration, we refer to the spirit and reasoning of the letter of E. M. Smith, published in the "Herald" of July 28th. In it the spirit manifested by the "Herald" is judged as "opposite to the spirit of Christ." A spirit opposite to the spirit of Christ is an anti-Christian spirit. Such a charge, in the absence of facts to substantiate it, betrays a wicked spirit. It is also accused of an "ungodly warfare." How perverse the reasoning and judgment which condemns a man for explaining and defending his motives of action. When such motives, however pure, are impugned by an enemy, how unjust to call such a defence an unholy warfare! The "Herald" approves of "conferences," and desires that, as a body, it should be compacted together in such a way as may be most effectively productive of good. Its enemy, not permitting it to be a judge of the propriety of its own acts, takes the liberty to sit in judgment upon it, and finds it guilty of the sin of conferring together, and counseling with each other about the plans and means by which they may most successfully perform their duty. How perverted the judgment which condemns one, under such circumstances, for truthfully explaining and defending his motives in procuring such means of consultatiou. Is not the fault in those whose censorious disposition is such as to force an explanation of the propriety and motive of such conferences? It is meekness in the accused thus to submit to be enquired of concerning the management of their own business.

In the same letter, the passive self-defence of the "Herald" is construed as "calculated to engender strife." Upon similar premises, it is designated an "unholy influence," from which the writers of the letter withdraw their support. What kind of spirit is that which deems the course taken by the "Herald" "wicked and ungodly?" Where are the facts of its wickedness? If there be none, how wicked the accuser! Does love think evil of any one?—What kind of eyes are they which only see evil in good? What spirit is it that only construes good into bad,—benevolence into malevolence? Such a spirit will make strifes and divisious wherever it is. Such is the spirit and the eyes possessed by those who only see in the "Herald" a "a stretch for power, popularity, for honor among men." Those who see nothing in "journeys taken," and "books distributed," to show about the Lord's coming, but "buying up sympathy and influence," will see nothing good in the best of acts. Those, therefore, who see so much evil in such acts of the "Herald," and thus construe the meaning of such acts into cause for "solemn protest" against it,—with them is to be found this strife—mocking spirit,—they are those who make divisions. They are, therefore, to be marked and avoided. In the meantime, we say to the "Herald," Fear not, for God will be with you.

*Matilda* (*C. W.*), *Aug. 13th*, 1849.

### LETTER FROM PHILIPSPORT, N. Y.

ERRATUM.—In the Herald of July 7th, in a copy of verses is the following expression:—

"And resting in his Son, will stay,
And joy o'er them with singing."

Whether it be sense or not not, I need not say; but it is a sense which I do not wish to be responsible for. It will be seen it is a quotation from Zeph. 3:17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over them with joy; he will rest in his love; he will joy over them with singing."

It is one of the many promises which the Lord has, in such gracious profusion, cast around his people in these last days; and which he knew would be so necessary for them. Like all the other prophets, Zephaniah refers to an evil that should overspread the land, and should be of such a nature as to invade and maim people, even in the vital powers and capacities of the heart and mind. But the Lord would bring its reverses, and come with restoring, redeeming, and sanctifying power. And when he should thus come, it would be to accomplish his work, and carry it through to full completion. He will not now be like a wayfaring man, that tarrieth but for a night, to them that obey and trust in him. Their circumstances will require his constant presence; and the promise is full and overflowing to that effect. "In that day sing ye unto her." "A vineyard of red wine. I the the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it day and night."

All is not hurtful, always, that distresses: "For ye are chosen in the furnace of affliction;" but the Lord will be with you and preserve you; with the assurance that you are fast tending and attaining to that state where "the enemy shall not exact upon you, and the son of the stranger shall no more drink the wine for the which thou hast labored."

"But Zion said, The Lord hath forsaken me, my God hath forgotten. Can a woman forget her sucking child, that she should not have compassion on the infant she bears? Yea, she may; yet will I not forget thee."

"In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks." Israel had sometime "dwelt carelessly, without gates and bars."—But Zion has other destination now, other circumstances, and prospects; and the Lord in the midst of her and around her will make his salvation for walls and bulwarks. No time for supineness now; no time for doubt; no time for indecision. O Lord our God, I would not ask thee to make a flowery path through the world, if I might have an age to pursue it. And you who have been taught of the Lord, and know and understand his doings, know, and would find nothing to go back after. The ability to pursue is not with us. There are legions, earthly and unearthly, to hinder and harass. But faith believes, and we know that the Spirit and providence of God are as present and operative as that. When Israel must go to Canaan, to Canaan they shall go, though it was but a temporal journey. And if we abide with the Captain of our salvation, we may be sure, not only from the promises, but from experience, that he is in our midst, that he is mighty, that he will save; he will rejoice over his helpless and depending people with joy; he will rest in his love; he will joy over them with singing, and never leave them again until they are on the other side of Jordan. For this the Lord help us to watch and pray, aud wait his will.

The error referred to is a typographical one: it should have been "love." We wish our brother, and all who write, would give us their full name.

### HISTORY OF CHRIST.

(Continued from our last.)

Christ's sermon on the mount is one of the most interesting, practical sermons ever preached. It is the true basis of the Christian religion, a foundation that cannot be moved. "Though heaven and earth pass away, my words shall not pass away," says the Saviour. If we want to know what true religion is, we may learn it here. If we want to know what will fit and prepare us to enjoy God's eternal love, and be blessed in his kingdom, we may learn it here. And if we take heed to the Saviour's instruction, obey his truth, and keep his commandments, he will finally receive us to himself. We shall love God with all our heart, and our neighbor as ourselves; and especially shall we love Christians, who sympathize with the same spirit, who believe in Jesus, and are looking and expecting the same glorious reward. —"Blessed are the poor in spirit, for theirs is the kingdom of heaven." How often it is that we feel dejected and cast down in spirit, and troubled about the cares of this life; friends neglect us on every side; we feel poor, wretched, and miserable; a dark cloud comes over our mind, we almost sink into despair, and feel that we are sinners in the sight of God, and are led to repentance. Well, here is a precious promise, and the spirits of those who understand it are buoyed up and strengthened. It is in the words of Christ: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And God says that he will dwell with him who is of a broken heart and a contrite spirit. Ye that hear, and fear, and tremble at my word, He shall appear to your joy.

"Blessed are they that mourn, for they shall be comforted." We often mourn over our sins, our short-comings in duty and service to God, over our own weakness, liability to fall into temptation, and the various turmoils and trials we have to encounter. The promise is, we shall be comforted. Says Christ, "If I go away, I will send the Comforter." We shall be comforted in this life, and in the world to come an hundred-fold.

"Blessed are the meek, for they shall inherit the earth." A meek and humble spirit is of great value in the sight of God. Jesus was meek and lowly in heart. Moses possessed that quality in a great degree, and affords us a worthy example to imitate. O, how it becomes us to possess a humble spirit. We are commanded to humble ourselves under the mighty hand of God, and in due time he will exalt us. It cannot be that this promise will be fulfilled to the meek in this present state of things; for Christians, as a general thing, are poor. But Christ's words cannot fail. If we read the 37th Psalm, we will there learn, that the meek will inherit the earth when the wicked are cut off and rooted out of it. Other portions of Scripture also show that this will take place after the restitution of all things, when the earth has been purified by fire, and is filled with the glory of God. Then sorrow and crying will be done away, and there will be no more pain or death. Jesus will wipe the tears from every eye. Then the meek will inherit the earth, and delight themselves in the abundance of peace.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." If we have a true desire to be delivered from sin and corruption, and have a spirit that longs for the adoption—to be clothed upon with a resurrection body, and filled with true righteousness—we shall receive the fulfilment of the promise. We may have the Holy Ghost here, and be blest in our souls with joy unspeakable and full of glory; but not to that extent we shall be in the new earth.

"Blessed are the merciful, for they shall obtain mercy." A rich encouragement for us to bestow charity upon the needy, and show compassion toward them; by so doing, we shall be blest here, and have mercy shown us at the judgment day. We shall need mercy then.

"Blessed are the pure in heart, for they shall see God." I suppose all eyes will see Jesus. But O, how different will the wicked regard him from the way in which the righteous will. The first will call for the rocks and mountains to fall on them, to hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. But the righteous will say, "Lo, this is our God, we have waited for him; we will rejoice in him; he will save us with an everlasting salvation." How important it is, then, that we should have a clean heart, be cleansed from all uncleanness, and washed in the blood of Christ,—be pure in heart.

"Blessed are the peacemakers, for they shall be called the children of God." One of the most lovely traits of the Christian character is a disposition to make peace. And yet perhaps this grace is more neglected than any other. I feel for one that I have neglected this too much, and I pray God to forgive me. By his help I intend, hereafter, to do those things which make for peace, that I may be truly a child of God. Reader, are you a peacemaker? If so, you shall be a child of God.

"Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." Many people are persecuted, but all are not persecuted for righteousness sake. Jesus Christ wisely made a distinction. He foresaw that persecution would take place in the world, and that in many instances it would not be for righteousness sake; hence they will receive no reward because of it. If we are persecuted, let us see that it is for righteousness sake. Then the kingdom of heaven will be ours.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake: rejoice and be exceeding glad, for great is your reward in heaven." If this is done to us for Christ's sake, our reward will be unspeakably glorious. We need not be discouraged, and go with our heads down, for so they persecuted the prophets before us, and they will have their reward. And so shall we, if we are faithful. Let us be careful that we do not persecute one another.—"Ye are the salt of the earth."

What a tremendous responsibility rests upon the Christian. We ought always to let our light shine before the world, like a city set on a hill, which cannot be hid, that others may see our good works, and be led to glorify God. If we do not this, we are compared to salt having lost its savor, and fit for nothing.

The remainder of the sermon on the mount is full of good practical instruction. It teaches us to be courteous, kind, and affectionate, when we are reviled not to revile again; if smitten, not to smite again; to suffer wrong rather than to do wrong; to be charitable to the poor and destitute, and not to judge one another, except by their fruits. He has given us great encouragement in prayer: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." He has told us to pray also for his kingdom to come. If we are poor and destitute, we are encouraged to put our trust in our heavenly father, who knows all our wants, and noticeth

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even the sparrow that falls to the ground. If we seek first the kingdom of God and his righteousness, all things necessary shall be added unto us.

A. CLAPP.

### LETTER FROM E. MARSH.

DEAR BRO. HIMES:—I see by the "Herald" that you are in great want of pecuniary means to continue its publication, and other works of kindred character. I wish I could afford you more aid. I think so much of the "Herald," it affords me and my family so much real benefit, so much consolation, and is, as I believe, such an incalculable blessing to thousands of others, that had I the means, I would gladly sustain it alone. It constantly and faithfully presents to us the great motives to holiness—the coming of our blessed Redeemer, the first resurrection, and the final ruin that must certainly befall the incorrigible sinner. These are subjects of more importance, and of greater consequence in their final results, than can be fully understood by finite beings. But I rejoice that the "Advent Herald" is doing what is practicable in this great work, and is, like the angel flying through the midst of heaven, preaching the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, "Fear God and give glory to him; for the hour of his judgment is come." Yes, Bro. Himes, I do rejoice, that amidst all your trials, and cruel persecutions among false brethren, the Lord has sustained you in publishing the last notes of warning to this ruined world, and so signally crowned your labors with success in other divisions of the gospel field. Persevere, my brother, and pursue with undeviating firmness, as hitherto, your onward and upward course, till your great Deliverer shall appear for your final redemption and reward. That hour is near at hand,—soon, if faithful, you, with all the righteous, will enter the haven of eternal rest. Glory be to God in the highest!

The plan now adopted in the "Herald" for future usefulness, as expressed in the article entitled "Our Specific Work," is a great and good one, and no doubt meets the approbation of our soon coming Lord. In the execution of that work, you will no doubt receive the sanction and sustaining influence of the Spirit of God.

The conversion of your own son to the religion of Christ, a notice of which I saw in the "Herald," must afford inexpressible consolation to the hearts of his parents, and give great encouragement to labor for the salvation of children as well as others. No doubt you feel that this single instance of God's mercy is worth ten thousand lives spent in his service.

A kind of melancholy was thrown over my feelings a few weeks since, in learning that the health of Bro. Miller was rapidly declining, and that he expected soon to lay his body in the grave. But these sad feelings are in a measure removed, and I was rejoiced subsequently to hear that he was able to go out, and even had strength enough to speak to the people on the subject of the coming of the Lord.—May that beloved brother be wholly restored to health, and live to witness the personal advent of our blessed Saviour.

I live in the immediate neighborhood of an Advent family, consisting of three individuals, and we often meet together to encourage each other in the faith of the gospel. The Lord meets with us, strengthens and blesses us. We feel greatly encouraged to go on our way rejoicing, being constantly revived with a knowledge of the truth, that our redemption draweth nigh. Yours in hope.

*Nimmon's Cross-roads (O.), Aug. 13th, '49.*

### LETTER FROM H. N. KINNEY.

DEAR BRO. HIMES:—With pleasure I received the "Herald" of July 28th, and was deeply interested in its contents; but I regret, that while perusing its pages my eyes should light on a piece of the character and spirit of the letter from Batavia. The spirit of the writer is evident. What a pity that brethren—professedly so—should pour such bitter contumely on others of the same faith! Either the writers of that letter are right, and the "Herald" is an engine of the kingdom of darkness, propelled by the enemies of the cross of Christ, in sheep's clothing, or they themselves have been deceived by the father of lies. We are admonished of one who accused our brethren before the throne of God night and day. For one, I am not a little shy of such a spirit anywhere, that makes such charges, except they be substantiated by positive evidence. The future prosperity of these accusing brethren in spiritual things, and their faithfulness in the cause of God, will determine their sincerity. I should be glad to know who and where those individuals are who are represented as taking such a wicked, ungodly course. I have never seen any of the Eastern preaching brethren save Brn. Himes and Geer, who seem to have been guilty of journeying Westward but a few weeks since, and, thanks be to the King eternal, I had the privilege of hearing the everlasting gospel from their lips; and if the devil sent them out, the Lord will get some of the thanks for their labors. Blessed be his holy name.

The camp-meeting at Constable, near Malone, was a feast of tabernacles to me, and I have not lost the relish of it yet. I would not let a difference of opinion separate me from an Advent brother; I would part with an arm or an eye, if needs be, for my body will be like Christ's at the resurrection; but Christ is not divided. It is said of his disciples, "Ye are the body of Christ, and members in particular." The tie that binds me to the children of God—faith in Jesus Christ—is, I trust, of heavenly origin. Not earth, nor all the powers of darkness, can sever such a relation,—it is the dearest I hold on earth. Living as I do in the midst of moral darkness, I have not an Advent brother or sister (except some superannuated ones) within twelve miles of me. The "Herald" is, therefore, I assure you, a welcome messenger; and if I had to fast three times in a week to support it, I think it would be my privilege to do so rather than injure its influence. I feel that all my interests are identified in the cause it advocates.

"Blest advocate of heavenly light,
May power to thee be given,
To save the soul from moral night,
And point it up to heaven,"

is the prayer of your unworthy sister.

"The grace that at the Saviour's birth
Rejoic'd the sainted heart,
And fill'd the air with heavenly mirth,
O may thy truths impart."

The chief source of my joy is the evidence I see in both the moral and political world, that the Lord is at the helm, guiding ever in accordance with his word. Amen.

*Norfolk (N. Y.), Aug. 13th, 1849.*

### LETTER FROM W. S. CAMPBELL.

BRIMFIELD CAMP-MEETING.—Having been especially requested to labor in this meeting, and make a report of the proceedings and results, I will give such facts and thoughts as are demanded, that our brethren may regard it in the proper light.

No public services were held until Sunday, on account of the storm; but on that day we were able to meet at the stand, and a large concourse were assembled to hear from the prophetic word. Until Tuesday night it was very wet, but the congregations every day were good, considering the circumstances. It was one of the most harmonious meetings that I have attended for a long time, and has produced a good, and, we trust, a lasting effect on the community among whom it was held.

The preachers who came to labor were in the work, and well prepared to give an exhibition of the truth in exposition of the Advent faith and hope.—The great object manifested was to bring before the people the evidence of the immediate coming of the Lord Jesus to take his throne, and reign thereon. The influence and effect were perceptible upon many minds. The truths in connection with this great leading doctrine were brought out forcibly by several speakers, and the harmony of the whole plan of God in the restitution of his work strikingly displayed.

The brethren and sisters were much awakened and strengthened by the meeting, and being confirmed in the position taken years ago, and adhered to through so many trials, are steadfast and unmovable.

The following preachers were present, and labored in the meeting, without conflict on the true nature of the immortal inheritance, and the events and signs which now declare it nigh, even at the doors, viz.:—Brn. White, Berick, Boutell, Heyes, Turner, Whitten, Mathewson, Pratt, Roney, and Southerland.

On the whole, we believe the cause through this region has received important service from this meeting, and our brethren feel more now like having another than they did like retiring from their object, when, by the appointment of another meeting near by, they were required to yield the ground assigned them by Divine Providence. There was no difficulty in preserving order, nor any lack of means to meet expenses: all were satisfied, and the preachers received not only their expenses in travelling, but something for their families. Never have I known brethren do more nobly. (For the brethren.)

*Stafford, Aug. 18th, 1849.*

## Extracts from Letters.

From Auburn (N. Y.), Aug. 13th, 1849.

DEAR BRO. HIMES:—Permit us to say, to the glory of our Father in heaven, that from the time the brethren in this place came together to worship God, and to wait for his Son from heaven, and to maintain the order which he has given us in the Acts of the Apostles, grace, mercy, and peace have been multiplied unto us, through the knowledge of God, and of Jesus Christ our Lord. It was advised in the fall of '47, that I should be set apart to lead the few that met together to search the Scriptures, and to look for that blessed hope, and the glorious appearing of our Saviour. I counted the cost, and regarded all things as loss for the excellency of the knowledge of Christ Jesus my Lord. At the Seneca Falls conference I was baptized and ordained to preach the word. From that time, some five or six met at my house, who had previously been in the habit of meeting at Bro. Occobock's. Bro. Himes made an appointment to meet with us, but was prevented from fulfilling it by his health failing. Afterwards Brn. Pinney and Bywater came and preached the glad tidings. A few of the flock that had been scattered again turned to the Lord, and have yet kept the matter, like Daniel, in their hearts. Some of our former brethren, who had embraced the so-called spiritual views, came in, and some of them expressed a desire to meet with us, if we would not have regular preaching. But we still cleave to the Lord with full purpose of heart, and strive to walk in all of the commandments and ordinances of his house blameless, believing his ways are right ways, and that the just shall walk in them. Since taking this course, the different brethren that have visited us have found us prepared, in a comfortable hall, to receive with all readiness the everlasting gospel.

Our former brethren, to whom allusion is made above, say they are looking for a speedy manifestation of the Life, but think we are very blind to look for the coming of that same Jesus who was made of the seed of David according to the flesh. They say that his body was sacrificed, and is never to come again. But we love the harmony of truth, and believe he was declared to be the Son of God with power, by the resurrection from the dead, and are to wait for him from heaven. So we exhort them with bowels of mercy and love, to let the word of Christ dwell in them richly in all wisdom—"I will come again and receive you to myself, that where I am ye may be also." And again: "When Christ, (the anointed Son of God,) who is our life, shall appear, then shall ye also appear in glory." I feel it my privilege and duty to repent of all mysticism on this subject, and gladly let the word dwell in me in all wisdom. When I visited Springwater, I found that impressions, visions, and vagaries, had almost entirely superseded the word of God, and two of the number there afterwards confessed to me that it was so. Yet some, of whom we hoped better things, are holding fast a limb of this corrupt tree.

We dearly love the sentiments of the article entitled "Sketch of a Sermon," in the last "Herald," and are desirous to attain unto the character therein delineated. Also the article headed "Our Specific Work," was precious food for the soul. The Lord bless and reward the writer, and enable us all to heed the truth it contains.

The brethren here intend to be at the Homer meeting, and are praying the Lord to go before his people, and that his will may be done, his word grow mightily, and be effectual in bringing men from darkness to light. We also pray that the Lord will open the hearts of those who possess this world's goods, that they may distribute to the necessity of those who give themselves wholly to prayer, and the preaching of the word. Let us, dear brethren, do all heartily to the Lord. Yours in hope, H. L. SMITH.

From South Auburn (Pa.), Aug. 4th, 1849.

EDITOR "ADVENT HERALD"—DEAR SIR:—You will please continue the "Herald," and reckon me a constant subscriber. I should long ere this have taken it, had I known that it was published. I am, and long have been, an advocate of the Second Advent cause, and feel a deep desire to have some of our brethren come this way, and proclaim to us the pure doctrines in relation to Christ's future kingdom. I live in a dark and sterile portion of this state, not knowing many who take any interest in the welfare of the cause, but very many who scoff and contemn the doctrine. For my part, I am a firm and unwavering believer in the near approach of the kingdom of our God. Truly, my faith is founded not on what man has taught me, but on the evidence conferred from God in 1843, and displayed to my soul in an extraordinary and astonishing manner. When time permits (if it continues) I will send you an account of the mysterious way in which the Lord confirmed my faith in the doctrine. Please forward me, if you have any such work, a condensed work on all your important doctrines, or such a work, at least, as will give me a connected view of the important Scripture references in relation to it. I wish light, and all the light I can get, for I am about starting in the proclamation of the glorious work; and all the aid I can receive from any of my brethren will be highly appreciated. I desire, my dear sir, to attach myself to the Advent church; but as there is none in this region, my wish, I fear, will not soon be gratified, unless some of the brethren will come this way and establish one. Here is a broad field open here for good, if some one will but come and work in it. I pray God they may come, as the people in these parts are ripe for destruction. Professors are nominal, and but little better, if any, than the openly ungodly. Sin abounds in almost every form; drunkenness in professors, Sabbath-breaking, swearing, cheating, and lying, and every vice that benighted hearts are partakers of, are every hour developed, in some new form. My soul thirsts for more grace and spiritual life, and a desire to get more light and instruction.

Yours in the faith, J. P. LAMBERT.

From Manchester (N. H.), Aug. 3d, 1849.

DEAR BRO. HIMES:—I still take delight and satisfaction while perusing your valuable paper, the "Advent Herald." I could not well do without it, as it is a great source of comfort and consolation to me while passing through this world of strife and contention. Often my heart has been cheered by letters from my dear brethren and sisters scattered abroad, and my hope has been confirmed, that we soon should enter into that rest which remains for the weary, waiting, sorrowing people of God. In '43 I embraced this unpopular doctrine, and have never seen cause to regret having done so. Still I love the Advent principles, believing them to be founded on the word of God. Still to me it is a precious thought that my Saviour has gone to prepare a place for me, and is soon to come again and receive me to himself, that where he is I may be also. Still I sigh for my pleasant home, beyond the limits of temptations and trials, sin, and grief. I wander round here, weary and lonely. I know but little about the halls of mirth, or parties of pleasure. I choose to be a poor pilgrim and stranger, which choice makes the gay, the proud, hold me in disdain, and sometimes deride and slight me. But I cannot take back the sacrifice. I am bound for Mount Zion, the city of God, expecting soon to arrive there, and feast upon the smiles of God. O! that beautiful home.

We are going home—we soon shall be
Where the skies are clear, and the soil is free,
Where the glory of God, like a molten sea,
Bathes the immortal company.
'Mid the endless years we then shall prove
The matchless depth of a Saviour's love.

ELIZA COOLEY.

From Maystown (Pa.), Aug. 5th, 1849.

DEAR BRO. HIMES:—Having been a subscriber to the "Herald" since about '43, I have received much knowledge from it. Sometimes I have had thoughts of giving it up, on account of money being so scarce; but I have paid up regularly so far, and if I keep my health I intend to pay further, and for one great reason, viz.: we have very little Advent preaching in our neighborhood, and by reading the "Herald" I find good sermons and many encouraging letters. I use no tobacco, and by saving the money usually spent in purchasing that article, I can easily pay for the "Herald." I often say: if those who take the "Herald," and who chew and smoke tobacco, would quit these practices, and take the money they pay for tobacco, they could easily pay for the "Herald," and have some left to pay a little to the preachers. The prayer of the righteous should be, Deliver us from evil. I call the use of tobacco an evil, because a man will spoil his health by chewing and smoking.

I wish Brn. Litch and Osler could come here, on their way, going up or coming down from the Centre County Camp-meeting. The friends near here, in Maystown, Marietta, and Landsville, would like to hear you preach on the second coming of Christ.—We would try to make up some of your travelling expenses. Please let us know a few weeks beforehand, through the "Herald," or in a private letter.

Your brother in Christ, GEO. MILLER.

From Cassville (Mo.), July 26th, 1849.

BRO. HIMES:—The believers here in the Advent doctrine are few in number. The nominal professor and the non-professor unite in the cry of "Peace and safety," and continue to add house to house, and field to field, and straining every nerve to accumulate the things that must soon perish. It does seem to me that nothing short of "the Advent" itself will rouse them to a sense of their danger. And should this be the case with them, what consternation! what terrific feelings! what fleeing to the mountains! will there be, when "the shout, the voice of the archangel, and the trump of God," shall burst over their astonished heads. O, may God grant them speedy repentance.

I am well pleased with the "Herald," and expect to continue to take it as long as I can pay for it.

Yours truly, J. BULLOCK.

From Derry (N. H.), Aug. 8th, 1849.

DEAR BRO. HIMES:—I was much pleased with your article under the editorial headed, "Our Specific Work." I think it should be in the hands of every Adventist. I think that our work is one that should be accompanied with union, ardor, and zeal. Union, because we need strength; ardor and zeal, because it is a great work, and our time is short. I am grieved when I hear of contention and division in our little company. I think it is unreasonable and unchristian to charge with downright hypocrisy one who has borne the burden and heat of the day, and labored in sickness and in health, in cold and in heat, in opposition and persecution. But be not cast down, dear brother; God is not deceived, neither will the brethren be who have known you from the commencement, and also who have known that you desired union, and done what you could to obtain it. But I must close.

I will circulate one hundred of those tracts, if you will send them to me. Your brother, looking for the appearing of our blessed King, A. CHASE, JR.

From New Albany, Aug. 11th, 1849.

BRO. HIMES:—I have received much consolation in reading the "Advent Herald:" it has been to me a source of comfort in hours of sorrow and tribulation. A sister takes it with me, and it has also been a great comfort to her: it has been the means, in the hands of God, of raising her to an exalted state in Christ Jesus.

We live in a place where we hear no Advent sermons, and have no one to administer to us the bread of life. But we are waiting for our Deliverer to come, to transform us into his own likeness. When I realize how iniquity abounds, and the love of many waxeth cold, and how much good might be done had we some faithful Advent minister, I am led to cry to the Lord to send some one into this part of his vineyard, who shall warn sinners of the near approach of our blessed Lord, and of the fiery indignation that will be poured upon the land. B. LOOMIS.

From Wardsboro' (Vt.), Aug. 11th, 1849.

DEAR BRO. HIMES:—I still feel it a duty and a privilege once more to cast in a mite for the support of the "Herald." I think it is the best public journal in existence. I am a Second Adventist to the very core of my heart. I am glad that you published the report of the committee in relation to the "Harbinger" and its editor. Intelligent readers can and will judge for themselves. I am glad, also, that Bro. Weethee's Lectures are being published; I hope they will be continued to the end of time, especially for those whose situation prevents from hearing the preached word. Yours, waiting for the kingdom of Christ, S. BRALEY.

## Obituary.

DEAR BRO. HIMES:—We have been called by the afflicting providence of God to mourn the death of our eldest son, HOLLIS WESLEY, under very trying circumstances. On Sunday, the 12th inst., at half-past 6 o'clock P. M., he started after the cow, that went into the road, on the opposite side of the river. In attempting to cross where he had done so many times before, he fell into the water and instantly sunk. The day being cloudy, and the water, riley, his body was not recovered until half-past nine the next day. O, it seemed almost an age to us that he was in the water. He was in his fifteenth year. God has touched us in a tender spot, but we feel that he has done right, for we need afflictions to keep us humble, Although we are called to mourn, yet we mourn not as those who have no hope. He died lamented by all who knew him. HOLLIS JACKMAN.

*West Boscawen (N. H.), Aug. 19th, 1849.*

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## Foreign News.

The steamer *Canada* has arrived since our last, bringing intelligence six days later from Europe.

*England.*—The cholera continues constantly on the increase. The deaths in London district which by last week's advices were 783, reached 926; there were 578 cases on Wednesday, and 253 deaths on Thursday. In Manchester and the neighborhood, 559 cases and 241 deaths. Some additional cases are reported, but the manufacturing districts, up to this time, have been happily spared from the scourge. Bristol seems to be greatly improving. At Plymouth, and along the south west coast, the epidemic seems still to prevail to a very alarming degree. In Wales the mortality has been very considerable, but the south east coast has generally escaped the visitation. During the last few days the heat of the weather has been excessive.

*France.*—The President has returned to Paris from his visit to the Loire. He will next week attend the opening of one or two lines of railway connected with Strasburg and Lyons, and his next visit will be to Havre and the northern provinces. The rumors relative to the meditated *coup de etat* to change the face of the Government, have reached such a height that, in one of his speeches to the people, the President refers to the subject. He says—"It is pretended in Paris that the Government meditates some enterprise similar to the 18th Brumarie. Are we, then, in the same circumstances? Have foreign armies invaded our territory? Is France torn by war? Is the law without vigor, and the Government without force? No! We are not in a condition to necessitate such heroic remedies." Some of the French journals insist that the visit of the President to the western provinces was a failure, and that his reception, although warm, was not enthusiastic, and that in fact that part of the country is not ripe for an Imperial revolution, whatever it may be for a change to a monarchy.

Joly, a correspondent of the London Chronicle, writing from Paris, Thursday evening, says the particulars of the manner in which the final settlement of the amnesty question between Austria and Sardinia took place, are not yet known beyond the fact, that it is not precisely in the terms originally spoken of. The great and important fact is that peace has been ultimately signed. Col. Edar Ney is to leave Paris to-morrow for Rome, and will be the bearer of despatches appointing Gen. Rostolan commander-in chief of the army in Italy, in the place of General Oudinot. The cause of Gen. Oudinot's recall is said to be his inability to work in harmony with the Pope, who as always looked upon him with suspicion.

The rumor of a change of Ministers is very general to-day. It is now said that M. Mole is to be Prime Minister. Count Mole had a lengthened interview with the President of the Republic yesterday.

*Italy.—Rome.*—The latest intelligence from Rome is to the 30th ult., at which time nothing final had been decided on, and things remained in exactly the same state, so far as the Papal Government is concerned, as they were on the day Gen. Oudinot entered Rome, The commissioners named by the Pope had arrived at Rome and commenced proceedings by dissolving the whole of the Roman army, including even the troops which had remained faithful to the Pope.

There is a report in France that Garibaldi had defeated a large Austrian corps which had attempted to arrest his progress. He had, it is said, laid down his arms in the little Republic of San Marino, and claimed the protection of that Republic. The Austrian commander at Bologna refused this surrender, and sent off forces to put him down. Garibaldi had been joined by a great many Hungarians, and Rimini had pronounced favorably to him.

*Venice.*—The Siecle gives the following announcement, which that paper looks upon as important: We have received information that three U. S. ships have entered Venice with money and provisions for the besieged. Venice still holds out bravely.

*Tuscany.*—The Grand Duke and his family returned to Florence on the 28th ult., and were received with great enthusiasm; he had granted a general amnesty.

*Austria and Hungary.*—As far as it is possible to trace the operations and position of the contending armies from the confused and conflicting published accounts, it seems that the Hungarians were, at the latest accounts, occupying the line of the Theiss; and that they still maintained their position at Szegoldin. Georgey is supposed to be somewhere about Tokey, but there is no authentic account of his precise position. The same uncertainty prevails respecting Bem in Transylvania, of whose operations there are a great variety of reports. The London Daily News gives currency to the following, on the strength of a correspondent, who says that a courier from Galatz brought the news.

The Austrian and Russian army, 60,000 strong, after occupying Hermanstadt and Cronstadt, and other small places, advanced to Sarteani. Bem collected 40,000 men and charged against them. The battle ended in a complete defeat of the Imperialists; they fled precipitately, leaving 10,000 dead and wounded, nearly all their artillery, and 8000 prisoners, among whom is Gen. Anlemberg. Bem then took possession of Hermanstadt and Cronstadt.

Under the head of latest intelligence, the "European Times," and the "Vienna Journal" of the 5th instant, supply us with news from Hungary of great importance, if true. It appears that on the 4th inst. the Hungarians stole a march and surprised the garrison of Raab. A sharp conflict ensued, which ended in the fortress and city being occupied by the Hungarians, where they found 80,000 bushels of oats, 2400 head of cattle, and large stores of miscellaneous provisions, which they carried to the citadel of Comorn; nor was this all the troubles of their victory, for they captured six guns and took two companies of Austrian infantry prisoners. Clapka commandad the Hungarian troops, who afterwards quitted the city of Raab and took up their abode in the fortress, where they seized the Vienna mails.

*Switzerland.*—Letters from Berne of the 2nd announce the opening of the session extraordinary of the Federal Assembly. On the preceding day it approved unanimously of the levy of the troops which had been made. The question of the refugees was referred to a committee of seven members. The quarrel respecting the violation of the Swiss territory by some Baden troops is said to have been arranged.

It is said that the French Ambassador has made the following communication on the part of this Government to the President of the Confederation—he advises the Council to terminate as promptly as possible, and at any price, the difficulties which have arisen with Germany, and Switzerland cannot reckon on any assistance from France. (!) France sees with displeasure the armament which has been ordered, as that measure gives a fresh aliment to revolutionary spirit, and produces a useless agitation.

A letter from Birm of the 3d inst., mentions that Dufuor had published an address to the troops under his command, in which he tells them that their duty for the present is merely to guard the frontiers; but that, should a foreign enemy violate their territory, he is confident that the sons of old Helvetius will prove that they have not degenerated from their ancestors.

The Danish Minister of Marine has issued official notice that the blockade of the Elbe would be raised on the 11th of August.


# THE ADVENT HERALD.

BOSTON, SEPTEMBER 1, 1849.


## Editorial Correspondence.

Bro. Bliss:—Just before leaving home, I was very unexpectedly called to attend the funeral of Bro. Josiah Seavey, of Lowell, Mass. He died very suddenly, of dysentery, Aug. 22d, aged 58. He was sick only a few hours after his disease assumed a fatal type. But he was ready, *all ready*. Fully reconciled, with the full exercise of his reason, to the last moment. He gave a charge to his son, in respect to his business affairs, and gave directions concerning his funeral, requesting that we should perform the service. His dying hours were specially blessed. He said that he had hoped to see his Saviour in '43, but was disappointed. He then hoped to live to see the Saviour come in the clouds of heaven. But said, now he was again disappointed—his Saviour called, and he must go; and blessed God that he was prepared. His trust was in Christ, as his all-sufficient Saviour. He was faithful in admonishing and warning all who came to his bedside, to prepare for the coming of Christ.

Bro. S. has been a faithful friend and supporter of the Advent cause for many years past. We have truly lost a friend and brother. The Lord is taking from us one after another of our faithful brethren. Brn. Potter, Reed, Brown, and others who were recently taken from us, sleep in Jesus. Now Bro. Seavey, and who next? The Lord prepare us all for the events before us. And O, may he raise up others to fill their places, while we have to fight the battle of the Lord. Soon, soon we shall all rest. May the Lord hasten his coming and kingdom, when the saints of all ages shall meet in glory.

*July* 25—We started for the West, stopping at the camp-meeting at North Wilbraham, in our way. On our arrival at the depot, we were warmly greeted by a goodly number of brethren, who conveyed us to the camp. We found one of the most beautiful encampments, with a large audience, and everything in the finest order. It was a delightful place. "How beautiful are thy tents, O Jacob!"

*July* 26.—The Sabbath dawned upon us, clear and beautiful. Crowds on crowds flocked to hear the Word. The morning was occupied by us; the afternoon by Bro. Needham; and the evening by Bro. Adrian. All attention was given to the speakers, and not a single event occurred to break the peace of the meeting.

*July* 27.—Assembled at the stand for the last parting-meeting. Addresses were made by Bro. Adrian, Needham, and myself. We truly felt and enjoyed the sweets of Christian union. The services were closed by singing the good old hymn, "From whence doth this union arise?" when we separated, perhaps not to meet till the final gathering. O, may we all be there in that day.

J. V. H.

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E. L. Lyon, who came a stranger, and pretended last winter to embrace the doctrine of the Second Advent, and has since been preaching to the church of Adventists in Rochester, we learn by the Rochester *Magnet*, and the *Harbinger*, has been detected in repeated violations of the seventh commandment, and dismissed from their fellowship. He professes to be a member of the "Western Association of Congregationalists." We hope this will be another warning not to receive into confidence those of whom we know nothing, to place them in responsible stations. Let all strangers be able to present documentary evidence of their standing in their former relations, before they are received into full fellowship. This man is in no way connected with Bro. R. V. Lyon of New England.

When a man is convicted of adultery, falsehood, slander, or any other heinous offence, on evidence of penitence, he is to be forgiven; but it does not follow that it is safe to reinstate him in the ministerial office. When there is penitence, modesty on his part will always dictate for a time a retired position.

We had almost decided not to notice publicly another case of immorality among those differing from us on certain questions. When we have noticed such cases heretofore, in almost every instance, however flagrant the offence might have been, it has been represented as a case of "persecution for an honest difference of opinion."

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We do not wish to leave this earth for some distant sphere, but to have it restored to its Eden state. —*Advent Herald.*

The first clause of this sentence expresses our doctrine—but the second clause is dubious. In "Eden" there were only two inhabitants, and a talking snake that made the woman deceive her husband. That was n't a very desirable "state" to live in. We had rather be in Massachusetts, bad as it is!—*Investigator.*

There is no accounting for tastes in this matter. We have heard of those who had rather endure the ills of the present than to risk the conditions of a future, that they know not of. Massachusetts is a very good state—one of the best in the Union, or in the world. Yet we fancy it could be much improved for the better. We love to contemplate a state of things when the wilderness shall be like Eden, and the desert like the garden of the Lord; when instead of the thorn shall come up the fir-tree, and instead of the briar, the myrtle. Perpetual spring, perennial verdure, never-ending joy, eternal happiness, immortal bloom, holiness, innocence, the Saviour's smiling presence, the social intercourse of the redeemed, which will crown the Eden state, are treasures for which we may gladly exchange all present enjoyments.

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A man recently fell down a flight of steps in a house in St. Louis, and was badly stunned. A physician was called in, who attempted to bleed the injured man, but as no blood followed the lancet, and as there was no sign of remaining life, the doctor pronounced him dead. He was laid out, and left in a room by himself. The next morning it was discovered that during the night he had come to, and subsequently bled to death from the wound in his arm made by the doctor's lancet.

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To Correspondents.—D. T. T.—You had not seen the last *Herald* when you wrote. We have to give things in their turn. Let us hear again.

J. P.—We cease to be surprised that misstatements are not corrected when the error is pointed out. The brethren see this neglect. We regret that it is so.

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Orders for Books—We have still to ask the indulgence of those whose orders still remain unfulfilled. We have sent books off as fast as we could get them from the binders. We have an abundance of the Testaments; but the *Harp*, tracts, and *Armageddon* are claimed as fast as we can get them. Knowing how we are situated, our brethren will be patient.—First come, first served.

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### BUSINESS NOTES.

D. Campbell—We do not find an order from you, and do not know what you wish besides the Harps, nor how you will have them sent. Please direct. Your notices came too late for insertion this week.
D. Greene—Sent the 29th.
A. Sherwin—Sent Armageddon.
J. Taylor, 30 cts.—Sent.
W. Burnham—Sent you part the 22d, and part the 23d.
W. G. Ruggles—Sent your bundle the 23d, with Bro. E. Cross's enclosed, with Bro. Burnham's last bundle, to North Wilbraham meeting.
L. Cunningham—Sent the 24th.
W. T. Moore, $2—Sent Ad. to Sup. and the only chart we have on thin paper, to be sent by mail. The balance pays to No. 547.—The paper you sent to Capt. Fort, Society Hill, Darlington District, the Postmaster returned, saying that no such man lived there.
E. S. Loomis—M. A. Ober was changed to Jonathan Ober, and he was credited $2 to No. 482. Is that right?
M. T. Matthiessen—Had sent your charts by water. Send you a Testament and Tracts by mail.
E. H. Adams—Sent you a bundle to Lowell the 25th.
L. Keyes—Satisfactory.
A. M. Osgood—Sent by mistake to Hanover.
J. L. Dwight—You have paid to No. 378—$3 due to end of v. 4.
W. G. Ruggles—On acc't, $18 45.
R. S. Hastings was put among the delinquents some time since through mistake, which we regret, he having paid.
M. A. Ober—Have credited Jos. Ober to 438.
E. Parker—Changed.
J. Partridge—R. Files' paper is always mailed on Friday. It's delay must begin after leaving the office. If the bundle to that place was larger it would go more regularly. Sent your bundle on the 29th. Bro. H. has gone West.

### NEW WORKS—PUBLISHED.

1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by Tittman. Price - - - - - - 75
2. The ADVENT HARP, designed for believers in the speedy coming of Christ. - - - - - - - - 60
3. The BATTLE OF ARMAGEDDON—revised and enlarged—By J. P. Weethee. - - - - - - - - 38
4. THE LAST HOUR—OUR SPECIFIC WORK—$1 per hundred, single copy - - - - - - - - - 2
5. THAT BLESSED HOPE—$1 per hundred, single - 1 1-2

### ENGLISH BIBLES.

A small Pocket Bible, gilt edge, without reference. - - 50
The same, with a clasp - - - - - - - - - 63

### TRACT DISTRIBUTION AND MISSION FUND.

I. C. Wellcome. - - - - - - - - - - - 0 50
R. Osler. - - - - - - - - - - - - 1 00

### TO SEND THE "HERALD" TO THE POOR.

S. Bradford. - - - - - - - - - - - 3 00

## TENT MEETINGS, &c.

A Tent meeting will be held at North Troy, Vt., commencing on Wednesday, Sept. 5th, to continue over Sunday. Also one at Charleston, Vt., commencing Sept. 12th, to continue over Sunday. Brn. Bentley and Cummings are expected to attend.

A Tent meeting will be held at Woodstock, Vt., near the Densmore hill, Sept. 4th, at 7 P.M., to continue over the Sabbath. Brethren will bring provisions with them. Horse keeping may be had on the ground. If this is not the best location, will the brethren select and give notice.

Also one at East Hebron, N. Y., to commence Sept. 12th, at 10 A. M., and continue over the Sabbath. As this is new ground, we hope that there will be a gathering of the saints. Brethren, come prepared to take care of yourselves. R. V. Lyon, A. Brown.

There will be a Camp-meeting held at Exeter, Me., Penobscot co., about twenty miles from Bangor, in a grove owned by Mr. Joy Barker, within a few rods of the Chamberlin meeting-house, to commence Thursday, Sept. 13th. It is hoped that the brethren will try to have their tents erected on the 12th. Preaching brethren are requested to attend, and labor for the salvation of souls. Brn. D. Churchill and J. Couch are expected to attend. (In behalf of the committee.) I. Damman.

A Tent meeting will commence at Shipton, C. E., Saturday, Oct. 6th, at 10 A.M., and hold over two Sabbaths. Brn. E. and W. Burnham, and others, will attend. I. H. Shipman.

### APPOINTMENTS.

Bro. Bentley's appointments at Springfield, Woodstock, and Claremont, are withdrawn, the cause in Canada demanding his labors there.

Bro. S. N. Gears will preach at Stanbridge, C. E., Sept. 2d; Richford, Vt., 5th; Montgomery, the 6th, 5 P. M.; Johnson, 7th, in the Burnham school-house, 5 P.M. (will Bro. Allen please give notice); Waterbury, 9th; East Randolph, 11th, 5 P.M.; Pomfret, 12th, 5 P.M.; North Springfield, 13th, 5 P. M.; Grafton, 14th, 5 P. M.; Northfield Farms, Mass., 16th.

Bro. D. T. Taylor, jr., will preach in Becket evening of Sept. 5th; Chester Factories the 6th; Russell the 7th; Thompsonville the 11th; Cabot the 12th; Belchertown the 13th; Ware village the 14th; Athol, Sunday the 23d.

Bro. C. R. Griggs will preach at Brimfield Sunday, Sept. 2d; Ware the 5th, evening (at Bro. Avery's); Hawley, Sunday the 9th. [See Bro. Gears' app.]

Bro. I. H. Shipman will preach at Claremont, N. H., Sept. 7th, and at North Springfield, Vt., Sabbath, Sept. 9th.

Bro. Hale may be expected to preach at Bristol, R. I., the first Sunday in Sept.

Bro. Walter Pratt will preach in Fitchburg the first Sunday in Sept.

Bro. N. Billings will preach at Windsor Sept. 4th to Sabbath evening, 9th; Alna, Sabbath, 16th; from thence to Hallowell.

Bro. T. Hall will preach in the Brackett-street ward-room, Portland, the second Sunday in Sept.

Bro. S. I. Roney will preach at Northfield Farms Sunday, Sept. 2d; Townsend, Vt., the 3d, where Bro. Allen may appoint; Woodstock, the 4th, and continue over the Sabbath to the tent meeting; Waterbury, the 11th; Burlington, the 12th; Alburgh or Clarenceville (where the brethren think best), Sunday, 15th; Massena, Sunday, 22d.

Bro. I. R. Gates will preach in Clark's Hall, Portland, the first and second Sabbaths in Sept.

### MEETINGS.

There will be a camp-meeting held at Yardleyville, Bucks county, Pa., four miles above Trenton bridge, in a grove connected with the Yardleyville Boat-yard, to commence Thursday, Sept. 13th. Friends abroad are invited to meet with us. The expense from Philadelphia will be about 50 cts., and from New York, $2, by 6 o'clock morning train. J. Litch.

Bro. H. H. Gross appoints to hold meetings as follows, associated with Bro. Ingmire, or other efficient brethren:—In a grove at Benedict's Corners, Fulton county, 14 miles north of Amsterdam, Sabbath, Sept. 9th; Jamesville, Saratoga county, 16th; in the Baptist church at Greenfield Centre, commencing 18th, at 7 P. M., and continuing at 10 A. M. and 2 and 7 P. M. each day till the 23d. Post-office address from Sept. 8th to the 22d, Greenfield Centre, Saratoga co., N. Y.

A tent meeting will be held at Canandagua, commencing Wednesday evening, Sept. 12th. We hope for a general gathering from surrounding towns.

Also one at Laona, where Brn. Whitaker and Crawford may appoint, commencing on the evening of Sept. 26th. Come with tents and provisions, so far as you can. Do not be afraid of sacrificing to God with cost. (1 Chron. 21:24.) J. C. Bywater, G. W. Burnham.

A conference will be held at Kensington, N. H., to commence on Friday, Sept. 14th, and continue over the Sabbath. A general invitation is given. (By request of the brethren.) H. Plummer.

A conference will be held in Holderness, N. H., commencing the Friday before the fourth Sabbath in September, and continue over the Sabbath. The undersigned expect to attend.
Edwin Burnham, Wesley Burnham.

### AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111 Jefferson-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—F. McWilliams.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, jr.
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New York City.—Wm. Tracy, 75 Delancey-street.
Philadelphia, Pa.—J. Litch, 16 Chester-street.
Portland, Me.—Peter Johnson, 24 India-street.
Providence, R. I.—G. R. Glading.
Rochester, N. Y.—Wm. Busby.
Toronto, C. W.—D. Campbell.
Waterloo, Shefford, C. E.—R. Hutchinson.
Wo'ster, Ms.—D. F. Wetherbee.

For Great Britain and Ireland.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

## Receipts for the Week ending Aug. 29.

*The No. appended to each name below, is the No. of the* Herald *to which the money credited pays. By comparing it with the present No. of the* Herald, *the sender will see how far he is in advance, or how far in arrears.*

B. Perham, 434—16 cts.—E. Witherill, 443—50 cts.—O. Jones, 430; W. Nichols, 435; C. Harlow, 456; E. Burnham, 417; Mrs. J. Barry, 456; J. Kendig, 430; C. Bisby, 456; L. Case, 437; L. B. Hoffman, 456; J. Barlow, 456; T. T. Churchill, 430; R. Osgood, 430; M. J. Hodgkins, 456; R. T. Rust, 456; E. Parker, 456; W. A. Curtis, 456; G. Geer, 456; S. A. Geer, 456; Rev. A. Stone, 456; J. Bauman, 466; Mrs. M. Walling, 456; E. Tompkins, 456; J. Pierce, 456; R. Watson, 456; J. C. Forbush, 456; T. Hardy, 456; E. Guile, 456; Mrs. M. Bradford, 456; N. P. Hathaway, 404; R. Baker, 456; H. Pease, 456; J. M'Elvane, 417; A. F. Caswell, 456; L. Butter, 430; J. Kelsey, 456; W. I. Cady, 456; C. Hitchcock, 430; R. Van Horn, 456; J. Allen, 456; J. D. Eggleston, 456; Miss Z. Wilson, 456; R. Weller (for six months), 456; M. J. Carr, 456; J. P. Hall, 456; D. Boody, 438; A. Fox, 430; S. Clark, 456; E. Lunt, 456; H. Packard, 456; E. Colby, 410; R. Files, 456—each $1—A. Crockett, 456—$1 25—A. Wood, 508; O. Doud, 489; W. B. Hamilton, 482; L. Holcomb, 482; A. Ross, 482; R. Phelps, 456; Elder Dexter, 482; F. Parker, 456; J. Wilson, of Gerry, N. Y., 430; C. N. Ford, 430; S. Bradford, 452; I. Carpenter, 404; J. V. Pinto, 482; M. Garland, 482; A. Johnson, 508; S. Slater, 482; H. Cutter, 456; E. Ayers, 456; S. A. Hitchcock, 438; J. Aldrich, 456; I. H. Pratt, 430—each $2—P. Perham, on acc't—$2 72—$2 75 due—J. Clancey (book and to) 482; M. Tower, 456; A. Cushing, 456; T. Lee, 525—each $3—A. A. Adams, 430; F. Gladding, on acc't; J. McKiel, 456; A. Pease, on acc't, and to 456—each $4—I. H. Shipman, on acc't; O. Warner, 456; C. Bradley, 430—each $5—A. Arnold, 430—$6.

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# ADVENT HERALD



*Luke* 9 : 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY .... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV. BOSTON, SATURDAY, SEPTEMBER 8, 1849. No. 6. WHOLE No. 436.

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ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (*post paid*). Subscribers' names, with their Post-office address, should be *distinctly* given when money is forwarded.


## Work while it is Day.

Up, Christian, up!—and sleep'st thou still?
Daylight is glorious on the hill!
And far advanced, the sunny glow
Laughs in the joyous vale below;
The morning shadow, long and late,
Is stretching o'er the dial's plate.

And are thine eyes, sad waker, say,
Filled with the tears of yesterday?
Or, lowers thy dark and anxious brow
Beneath to-morrow's burden now?
New strength for every day is given—
Daily the manna fell from heaven!

Link by link the chain is made,
Pearl by pearl the costly braid;
The daily thread of hopes and fears
Weaves up the woof of many years:
And well thy labor shall have sped,
If well thou weav'st the daily thread.

Up, Christian, up! thy cares resign!
The past, the future, are not thine!
Show forth to-day thy Saviour's praise—
Redeem the course of evil days:
Life's shadow, in its lengthening gloom,
Points daily nearer to your home.

## Chardon Street Lectures. No. 11.

BY J. P. WEETHEE.

### SESSION OF THE ANCIENT OF DAYS.

DAN. 7:9, 10, 22, 26; REV. 13:5-10.

THE facts, as recorded by Daniel, of the apprehension, trial, sentence, and execution of this noted criminal, are now before you. It only remains for us to trace the character and destiny of the same agent in the Apocalypse. In so doing, we shall first answer this question, Has said criminal a place in the Revelations? As that book contains a history of the sufferings of the saints, from the days of the apostles to their final deliverance, their great persecutor must there be found. And if so, under what symbol? No little horn is named in the Apocalypse. This agent, therefore, appears under another symbol.

All admit that the fourth beast of Dan. 7th covers the entire space of time occupied by the beasts of John; for that monster continues to the battle of the great day, and was in supreme power when said Revelations were given, three of the monarchies having had their day, and lost their dominion. This fourth beast claims the special notice of Daniel, in consequence of one of its noted members—"a *little horn*."—The ten horns are named in the Revelations, (chaps. 12:3; 13:1; 17:3,) and are the symbols which identify the "great red dragon," the leopard, and scarlet beasts, with Daniel's sea-monster. These are all symbols of the same power—the fourth monarchy. The members of that monarchy, as seen by Daniel, were ten horns, and a little horn. The beast trampled down the whole earth. The agency of the ten horns is not recorded. The attention of the prophet is directed to the acts and words of the noted horn. Why, then, should not the same agent stand conspicuous in the Apocalypse.—We believe that it does, yet under another symbol. What is that symbol? Not the dragon, nor any of his heads nor horns, as their agency does not agree with that of the little horn. Nor is it the scarlet wild beast, as its acts do not correspond. The character and fate of an agent brought to view under the symbol of a leopard wild beast of Rev. 13:5–10 cause us to name it the little horn. We believe that this leopard sea-monster is identical with the fourth beast of Daniel. Its ten horns and its agency correspond. The sea-monsters of Daniel and John have each two mouths: one belonging to the beasts, the other, to a member of said beasts. That member in Daniel is called a little horn; in Revelations that member is not named, but his words and acts are given.

Those words and acts prove an identity of agents. In other language, three terms are given to find a fourth. Daniel gives an agent, with his words, and deeds, and fate. John gives the words, deeds, and fate—leaving us, by these data, to find out the name of the agent. It does not seem to us that this proposition is one of much difficulty.

We shall endeavor to prove that the

*Sea-monsters of Daniel and John are identical.*—As much depends on the establishment of this proposition, we will compare the records of each, as given by the authors afore-named.

1. *They have the same origin.*—"And I stood upon the sand of the sea, and I saw a wild beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy."—Rev. 13:1. With this compare Dan. 7:3. They both are seen emerging out of an ocean dark with tempests.

2. *The time of their origin is the same.*—A great nation is about to change its religion. The Roman empire is about to cast its dragonic coat, and appear under a new guise. That change convulsed the world, causing the moral world to resemble a stormy sea. These revolutions occupy the reign of the first seven Christian emperors, from Constantine to Gratian—that is, from A. D. 313 to A. D. 384. The same fact may be learned from Daniel. The fourth beast is brought to view from the same great convulsion which gave rise to the ten primary horns, and the little horn At that period this beast attracts the attention of Daniel.

*II. Leopard beast described.*—"And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."—Rev. 13:2, Compare this with Dan. 7:6, 19. These passages describe the mouths of these beasts, which would symbolize the organs of national decrees belonging to the empire. The worship of this beast, and his deadly wound, are named in vs. 3 and 4.

*III. Rise of a new agent.*—Rev. 13:5–10 compared with Dan. 7:8, 11, 20, 21, 24–26:—

Rev. 13:5–10.—"And there was given to him a *mouth* speaking great things and blasphemies: and power was given to him to *make war* forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.—And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."

Dan. 7:8, 11, 20, 21, 24–26.—"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. . . I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. . . . And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them. . . . And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

The name of this agent is given in Daniel, with his words, acts, and fate. In Revelation the words, acts, and fate are given, to determine the agent. The fourth beast of Daniel represents a family composed of many members. So of the leopard-beast of Rev. 13. A family may be strictly said to do what any member does. In John's description, the mouth is said to be given to the wild beast; in Daniel it belongs to the little horn, a member of said family. In this there is no contradiction. In Rev. 13 the beast has *two mouths*, because no member of the family is named. Daniel, describing a member, shows that one of these mouths belongs to the little horn—a member of that family. It must be kept in the mind, that John gives a view of this family as a whole, while Daniel notices the whole, and its parts. John says, "There was given him (the beast) a *mouth*." Daniel says, "A mouth was in this horn." John says, "This mouth speaking great things and blasphemies." Daniel says, "A mouth (of the little horn) speaking great things . . great words against the Most High." John says, "Power was given him to make war forty-two months . . to make war with the saints." Daniel says, "The same horn made war on the saints." John says, "Power was given him (the beast) to war with the saints, and over all kindreds, and languages, and nations." Daniel says, "He (the little horn) prevailed against them until the Ancient of days came . . times and laws given into his hands for time, times, and the dividing of time."

The dominion of the little horn is taken away, and the leopard-beast is represented as being led into captivity, showing that the member of the family whose agency is here delineated, would, when his dominion should be taken away, go into captivity. That power was then to be seized with a consumption which would terminate in death, and in Rev. 13:10 we are taught that that end would be brought about by the sword. We then come to the conclusion, that as both agents have the same mouths, speak the same things, commit the same acts, and share the same fate, they are identical. This noted criminal, the little horn of Dan. 7, is *that agent* whose *mouth*, *words*, *acts*, and *fate*, are recorded in Rev. 13:5–10. We have now traced this criminal to the Apocalypse, and have there seen him charged with the same offences, condemned, thrown into prison, seized with a fatal consumption, and finally slain. Such must be the end of this criminal. How far this sentence has already been executed, will appear from his history. An objection may rise, in the minds of some, that the session of the Ancient of days, and the trial, are not here brought to view. If this be the same criminal, and these his words, acts, and sentence, why no allusion to a judgment? On this point suffer us now to dwell. It is quite impossible that two agents can so exactly resemble, without being the same. This we presume, will not be questioned. A few, remarks as to the trial and sentence will now be in place. Daniel sees empires and kingdoms, and traces political bodies through their bloody deeds to their judgments, as nations, which are inflicted by the Ancient of days.—John follows the saints in their afflictions, as they pursue their dangerous pathway to the trumphant reign of Christ. The Apocalypse records the history of the true church, and the deeds of her enemies, the apostate church, and of those nations who have aided that corrupt body to oppress the people of God. In Daniel we therefore look for a history of nations, and the reasons of their overthrow. What could be more appropriate than the introduction of a court, judge, criminal, accuser, and the sentence and execution? The unity of the subject demanded such of the prophet Daniel.—The true church is John's pole-star. Her struggles, and final triumph, are the burthen of his prophecy. The book, therefore, closes with her shouts of victory, the introduction of the land promised to Abraham and his seed, the description of its capital, and the uninterrupted enjoyment of its subjects. With the plan of each prophet in our minds, we are prepared for variations in their great threads of narration. The one describes minutely scenes passed, by the other, with a mere allusion. Thus, Daniel is attracted by the court session, as it presages the dissolution of nations and empires. He also notices an act of the little horn—"the humbling three horns,"—which John omits, as an event not connected with the saints. As the execution of the court sentence is purely national, John merely names it in such words as to show that his revelations are designed to disclose other events. The words, acts, and fate of the agent brought to view in Rev. 13:5–10 are given by John, so far as they interest the saints. Hence, in his execution, the fact of his imprisonment of the people of God is noticed. "He that leadeth into captivity;" likewise that he was a murderer of saints, "He that killeth." These distinctive features are necessary to be borne in mind, in order to the clear understanding of the book.

## A Dissertation on the Second Advent.

BY JOSIAH LITCH.

(Concluded.)

But I am wandering. I only designed to show the relation existing between Christ and the church as a reason why he will not live in glory and leave her behind; but that he will come again and receive her to himself: for,

*IV. This glorious being, according to God's promise, will in very deed dwell with men on the earth.*

We have so long been accustomed to contemplate the kingdom of Jesus Christ as a spiritual dominion; and the throne of David on which he reigns as being either in heaven, or in the human heart, that it is with extreme difficulty we can bring ourselves to look at this subject in the plain, simple and scriptural light

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in which alone we ought to view it. The reason of this seems to be this: in looking at the Divine and glorious character of Christ, we lose sight of his humanity. We forget that he is the son of David, an earthly monarch. But such he in reality is: no less so now than when he was on earth. If he has now gone into heaven and is seated at the right hand of the throne of God, that is not to be his eternal abode. He is there now; with, and by, his own blood, as our advocate with the Father; and there he will sit, until his foes become his footstool. He is there in the holy of holies, as our great High Priest, in his own proper person, body, and Divinity, thenceforth expecting until his foes become his footstool.

1. *Jesus Christ is to dwell on the earth;* because the Lord God has given to him by promise the throne of his father David.—Luke 1: 33. That throne was an earthly one, or on the earth, and not in heaven. Hence, if Christ sits forever on David's throne, he must dwell on earth, and at Jerusalem.

2. *He will dwell on earth*, because the inheritance of the uttermost parts of the earth is to be his. "Yet have I set my King upon my holy hill of Zion. I will declare the decree: thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel. —Psalm 2: 6-9. The holy hill of Zion which God has chosen, there to dwell forever, as his desired rest, is on earth, and not in heaven.

"The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion; here will I dwell; for I have desired it." Again, "There will I make the horn of David to bud."—Psalm 132: 11—14, 17.

3. Daniel saw in vision, after the destruction of the emblematical beasts, the representatives of earthly governments, "One like the Son of man, coming in the clouds of heaven; and he came to the Ancient of Days, and they brought him near before him: and there was given him a kingdom and dominion, that all kingdoms, nations, and tongues should serve him." Again, "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."—Dan., chap. 7. If the kingdoms represented by the beasts were on earth, so also will be that of the Son of man: for it is to be reared upon the ruins of the other kingdoms.

4. *The Church, the saints of God, are Christ's body.* The head and body must be united in one and dwell together. But "the meek shall inherit the earth." "Such as be blessed of him shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever."—Matt. 5: 5. Ps. 37: 11, 22, 29. If these promises are true, and the people of Christ are to be where he is, he must reign and dwell with them on earth. Thus shall "the kingdoms of *this world* become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."—Rev. 11.

And then it shall be said, "Behold the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat on the throne said, Behold I make all things new. And he said unto me, Write: for these words are *true and faithful.*" They are what they purport, and not mystical. The great problem will then be solved. Yes, God, even that God whom heaven, even the heaven of heavens, cannot contain, "will in very deed dwell with men on the earth." Yes,

"From the third heaven, where God resides,
That holy, happy place,
The New Jerusalem comes down,
Adorned with shining grace.

Attending angels shout for joy,
And the bright armies sing,
Mortals, behold the sacred seat
Of your descending King.

The God of Glory down to men
Removes his blest above,
Men, the dear objects of his love,
And he their smiling God."

The way being thus prepared, we are to inquire—

*V. Into the manner and objects of his advent and abode on earth among men.*

1. "The manner." That Jesus Christ, the promised seed of David, has come in the flesh, that he was "born of a virgin," "in Bethlehem," &c., are facts so clearly attested, that an argument to prove them to any who believe and read the Bible, would be entirely needless. But all the above-named facts were once matters of prophecy, and have been so fulfilled. And yet the prophecies which foretold them were no more clear, than that the same being who has gone into heaven and set down on the right hand of the throne of God, shall come again in a manner altogether unlike his first advent. If the one had been accomplished, so will the other be in due time.

Let us then hear the testimony of God on this point: "Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28. But how shall he come the second time? "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey."—Acts 1: 9—12.

In this text the prophecy is explained and illustrated by the statement of a matter of fact.

If, therefore, Jesus Christ went to heaven in his own proper person, in a cloud, we must look for him in the same person and the same manner. This text might suffice on this point; but I will give one more: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 30, 31. This certainly is coming "to them that look for him without sin (or a sin-offering) unto salvation." If so, it is his second coming.

Again: All the tribes of the earth shall see him and mourn. Hence, his appearance must be visible to all the world. But such an appearing has never yet taken place. And among all who have endeavored to refer it to the destruction of Jerusalem, or to other circumstances, none have ever had the fortune to find one single witness to testify he saw such a scene as the coming of the Son of man on that occasion. Indeed, if there is any meaning in language, if we may ever depend upon the testimony of the Bible, we must look for a yet future and literal coming of the Son of man in the clouds of heaven.

Once more: I wish to inquire, by what authority are wars, famines, pestilences, earthquakes, false prophets, and false Christs of the chapter construed as being literal, and then so immediately, in the same connection, without any intimation of a change from a literal to a figurative meaning, the appearing of the real Christ is called a spiritual or figurative appearing? I protest against such violence to plain scripture.

2. *The objects of his advent and abode among men.*

(1.) *To destroy the wicked of the earth.*—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."—2 Thess. 1: 7—10. Here is a testimony that the wicked, all who do not obey the gospel, will be destroyed from the presence of the Lord when he comes. This earth is to be his abode, and the wicked must be banished from it.

Again: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel."—Ps. 2: 8, 9. According to this text, when the Son of God comes to take possession of his inheritance, he will break and dash in pieces his enemies.

Once more: "The good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13: 37—43. All this is to take place at the end of the *aion*, age, or *time*. The wicked are all to be gathered out of Christ's kingdom which he has purchased.

Take one text more: "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover he slain."—Isa. 26: 21. This is to take place at the time when the dead live.

(2.) *The second object is, to raise from the dead, and glorify the righteous.* "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." —1 Thess. 4: 14, 16.

"Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29. The object of the resurrection of the righteous is, that they may live forever.

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."—1 Cor. 15: 22, 23. But how shall they who are Christ's at his coming rise? The apostle answers. Verses 42, 43, 44, 52, 53: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." "The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Yes the children of God know that when he shall appear, they shall be like him, for they shall see him as he is.

"O what a blessed hope is ours,
While here on earth we stay!"

Christ is the believer's life. "And when he who is our life shall appear, then shall we also appear with him in glory." It was this blessed hope which cheered the patriarchs, comforted the prophets, supported the apostles, and bore up the martyrs amid the flames. They looked for and "desired a better resurrection."

(3.) *The third object of his advent is, to change to immortality the living saints; and to receive to himself, forever, both the dead and living in him.*

"Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—I Cor. 15: 51, 52.

Again: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord."—1 Thess. 4: 16, 17.

An idea has been entertained that when the seventh or last trump shall sound, and the mystery of God be finished, a state of unparalleled anarchy will ensue, during which Christians will be the objects of the hatred and persecution of the wicked; and a time of martyrdom ensue. But if we may believe the apostle, instead of meeting persecution at the last trump, the Christian will be glorified in the twinkling of an eye; and be caught up to meet the Lord in the air, and be forever with him.

Thus also the Saviour: "And they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. 24: 30, 31.

(4.) *The fourth object is, to burn and renew the heavens and the earth, and fit it up as the abode of the saints.*

"Whereby the whole world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3: 6, 7, 10, 13. "His promise." Where has God promised this? "For, behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." "For, behold, I create new heavens, and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.—Isa. 66: 15, 16; 56: 17, 18. This is God's promise, and this God will perform when he comes in glory.

"And when he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3: 20, 21. Here we are told that God has promised a restitution of all things, by the mouth of all his holy prophets, since the world began. Also, that the heavens must receive Jesus Christ until that time. "Sit thou at my right hand, until I make thy foes thy footstool."—Ps. 110: 1. "And ye shall tread down the wicked: for they shall be ashes under the soles of your feet."—Mal. 4: 3. They shall be Christ's footstool. The earth is to be restored to its paradisaical state, and under Jesus Christ, the second Adam, all things are to be subdued. There shall then be no more curse; neither sorrow nor crying; neither shall there be any more death.

"O glorious hour, O blest abode!
I shall be near and like my God;
And sin and death no more control
The sacred pleasures of the soul."

(5.) *The fifth object of his advent and abode among men is, to reign upon the throne of David over the house of Jacob forever and ever.*

He is Abraham's promised seed, to whom the promise of the land of Canaan was made for an everlasting possession. But who are the house of Jacob, over whom he is to reign? Not all the literal descendants of Jacob; for "they are not all Israel who are of Israel;" and while they shall come from the four winds, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God, the Jews, as such, shall be cast out; and only those who are Christ's and Abraham's seed, will find admission.—"Henceforth," says the apostle, "know we no man after the flesh; yea, though we have known Christ after the flesh, [as a Jew] yet now henceforth know we him so no more." As a Jew, then, Christ himself will no more be known: but as the head of the whole church, both Jew and Gentile. "Therefore, if any man be in Christ he is a new creature," (not a Jew or Gentile;) "old things are done away, and, behold, all things have become new." The Jewish economy, and distinctions originating in it, are done away, and the subjects of David's throne are new creatures, members of Christ's "body, of his flesh and his bones." "We are the circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." From these, and a multitude of other texts of the same import, it is very evident that the subjects of David's throne and kingdom, in its everlasting dynasty, are not the Jewish nation as such, but Christ's redeemed people from among all nations. For in him "shall all the nations of the earth be blessed."

When, therefore, the Son of David sits on the throne of his glory, and says to those on his right hand, Come, ye blessed, and *inherit the kingdom* prepared for you from the foundation of the world, he will say it not to the Jews, but to all who have ministered to him in the person of his disciples.

I am aware of the difficulty of conceiving of the glorious and personal reign of Christ on

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earth, as a man among men. And I think, also, that I can perceive the causes of that difficulty.

1. The first cause is the fact, that for ages Christ has almost universally been contemplated by the church in the character of some mysterious, glorious, and spiritual personage, seated on his Father's throne, where he shall forever sit. It is true, we have been taught that he will come again to judge the world in the last day: but yet, such has been the manner in which even the truth has been taught, it has appeared more like a dream than a reality. In short, the whole subject of a future state of being has seemed to be wrapped up in mystery; and our teachers and keepers have all but forbidden us to inquire or examine anything in reference to it. The clearest definition I can form of the almost universal feeling and belief on the subject of a future heaven is, that when we die, we shall go up to heaven, and there our happy spirits shall wear a dazzling crown of glory, have a golden harp, and sing praise to God and the Lamb forever and ever. I have found it one of the most difficult points of doctrine I have ever undertaken to impress on my hearers, to make them understand and feel, that Jesus Christ is a real man, and not a pure spirit, and that at the resurrection the souls and bodies of his saints will be re-united, as real men, restored to God's perfect image, that they will really reign in glory with Christ. The church, it is to be feared, do not to this day understand and feel the fact of the real, personal, human, as well as glorious character of Christ. It is hard to eradicate old, long-cherished, and favorite views.

2. We have so long been accustomed to look at Christ almost exclusively in his Divine character, that, like the wise man, we are filled with wonder and doubt at the very mention of the idea of his dwelling on earth, and among men. Yet such is the glorious mystery, which has been hid fromn ages and generations, but is now made manifest to his saints: "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

When, then, the earthly image (Dan. chap. 2) is reduced to chaff, and the wind carries it away, the stone which smites it shall become a mountain and fill the whole earth. When the four beasts are given to the burning flame, the Son of man shall have given to him an everlasting kingdom. The kingdom and dominion under the whole heaven shall be given to the saints. At the end of the world, (age,) when the wicked are cast into a furnace of fire, then shall the righteous shine forth as the sun in the kingdom of their Father. And when the seventh trumpet sounds, the kingdoms of this world shall become the kingdoms of our Lord and his Christ, *and he shall reign forever and ever.*

## Popular Errors. Signs of the Times.

Bro. Ward:—By your kind permission, as expressed in a late number of the "Citizen," I now propose to subject to a Scriptural test, in a few short articles, some views which have extensively obtained among Christians and philanthropists, as to the "signs of the times," and the results of all the agencies and instrumentalities which are to he employed under the Gospel dispensation.

In a recent letter from Dr. Samuel Hanson Cox, the popular expectations are thus expressed: "In the progress of events, and the predestined and prophesied conversion of the world to Christ, we are living, doubtless, in a period of transition, of revolution, and preparation for the Millennium."—*N. Y. Presbyterian, June 16th.*

Two positions are here assumed: 1st. God has predestined the world to be converted to Christ. 2d. The present age is the transition period, in which revolutions are preparing the way for the Millennium.

Dr. Cox here expresses the views which are generally cherished by the Presbyterian church, and indeed by all other large bodies of Protestants in our country, so far as their opinions appear in the communications of the press. In general sympathy with this view, politicians expect the present agitations on the subject of liberty to result in the establishment of free institutions.

In view of the state of things on the continent, which Mr. Greeley speaks of as being "in the pangs of social dissolution," he says: "When will the embattled nations of Europe, having buried the remains of all kings and aristocracies, return in peace to their homes?"

"What," asks the eloquent Dr. Cumming, of London, in a discourse on the lost coin, in the parable of our Saviour, which the woman recovered by sweeping the house—"What is all this that is taking place in Europe? It is the sweeping of the European house, that Christ may find the lost coin, re-stamp it with his image, re-print on it his name, give it a new currency, and make all rejoice that the lost is found, and the hidden is discovered."

I might multiply extracts from the pens of distinguished men, who hold substantially these sentiments; but these must suffice.

It is certainly a question of no ordinary interest, whether this age, or dispensation, is to realize such a mighty moral revolution as the conversion of all nations to Christ, or be speedily terminated, amidst wickedness, and gloom, and judgment, by the personal coming of Christ in the clouds of heaven.

A few moments' solemn reflection will satisfy any one, that this question is more important than all others which are being discussed at the present time. The politician, the philanthropist, and the Christian, can gain nothing by misapprehension of the design of God in this matter. The former may be left to waste his energies in Utopian schemes of political reform, which might have been more profitably occupied in other departments of labor—and the two latter may fail of doing as much as they otherwise might, in the cause of philanthropy and religion, by vainly attempting to remove mountains, while they should have taken hold of smaller objects.

Personal and individual philanthropy and religion seem almost lost at the present day, in great schemes, and the pressure of personal responsibility is thrown off by patronizing great and magnificent enterprises—for the accomplishment of impracticable objects.

The doctrines of Socialism are claimed by professed philanthropists, as the great antidote of human suffering, thus leaving human sympathy to be directed from its legitimate channel, marked out by personal obligation—into the great maelstrom of modern Socialism, where from the natural impracticability of the scheme, all is lost!

The Christian, likewise, expecting the universal conversion of mankind as an event "predestined and prophesied," and naturally distrustful of his own ability to do much personally in such a stupendous work; throws off the obligation to do what Christ commands and expects of him, i. e., to endeavor to save souls by his individual faithfulness and labor; and satisfies himself by doling out a few shillings at a monthly concert, for the conversion of the world—by the huge machinery of missionary boards, like the A. B. C. F. M.

This quiets his conscience, and the heathen and his own family, and all around him, give him no particular concern, as he has transferred his *individual* responsibility into the *general* stock, where it must be admitted there is no conscience to speak out its thunders, or whisper its monitions, for the price of blood (which could not go into the Jewish) is found in their treasury.—(*To be continued.*)—*Syracuse Impartial Citizen.*

L. D. M.

## God in the Pestilence.

Many places have been visited during the present season with epidemics, which have carried many suddenly to the grave; and some reflections on such events may be timely and acceptable to not a few of our readers.

Though the causes of them are in many instances beyond the reach of science, none of us suppose them supernatural. The pestilence that walks in darkness, comes as much through the established order of second causes, as does the destruction that wastes at noon-day. There is in the operations of the pestilence, and in the mortality which walks in its train, enough that baffles all human knowledge. Its causes and processes are concealed from our view.—Why, under the same suns and rains, a mortal disease should spread in its terrors over one small locality in a large and populous town, and that, to all appearances, as favorably situated for health as the rest, and leave the rest untouched, is more than science, ever so conversant with subtle agencies, can tell. But nature is full af analogies, which may confirm the belief that God, in such instances, works by general and established laws. All the forms of vegetable life seem to be exposed to like wholesale operations of death through unseen causes.

Now a particular species of trees is singled out, and the frosts of death gather upon it wherever it is found, leaving all other trees around it flush with life. Next an esculent root, that has furnished no small share of the food of the human race, is smitten with disease at the same time in every nation and continent, showing the unseen cause to be as wide as the world. In this we see that God has under his control agencies of a nature too subtle for our sciences, through which he can send a blight when he will, either directly on our life, or indirectly on our means of life.

Could the history of all sweeping pestilences be written out, it would be full of instruction, and especially to this point, that "all flesh is grass." It would also show us how little we know, and how much less we can control the causes of wholesale mortality. Twice in our memory the cholera has sprung up in the far East, from causes unknown, and commenced its voyage westward round the world. And every place that acknowledged its invisible presence, felt the terror of the darkness in which it walked. Men were the more impressed with fear and awe, from the fact that the natural causes of the mortality could not be better protected and provided against.

But no rational mind doubts that the pestilence follows the orderly course of second causes; and whatever the Scriptures teach with regard to the particular providence, they do not make it exclude second causes, except in cases of professed miracles done for the authentication of some divine commission. They represent God in his providence, not as setting these causes aside, but as working through them, and working all in all. We naturally feel that we are brought nearer to God when the visitation comes to us through inscrutable causes. We somehow feel that God has less to do with events which we can refer to some human cause. But when all such causes are out of sight, and we can see nothing between us and his hand, we more readily see its impression. And this may be one reason why he comes to us in a pestilence that walks in darkness—that we may take a greater impression of awe, and cast ourselves, helpless, into His hands.

And yet a well-informed and well-balanced mind will acknowledge his hand in events whose natural causes are ever so manifest.—Not a sparrow falls without the notice of our Father. What are the laws of nature but the established modes of God's working? And what are second causes, but subordinate agents, or elements, put in motion by the First Cause. All the processes of nature go forth by an impulse and control from Him. All the revolutions of the starry heavens, and all the doings and events of microscopic worlds, are controlled by Him

"Who gives the lustre to an insect's wing,
And wheels his throne upon a rolling world."

## Russia and Hungary.

The sympathies of all lovers of liberty are with the brave and noble-spirited Hungarians, who are now struggling for freedom, and defending themselves against the armies of Russia and Austria, both of which powers, alarmed at the progress of Republican principles in Europe, have formed a league against Hungary. The late advices from that quarter show that hitherto they have struggled successfully with their enemies, and, with a little assistance from other powers, will achieve victory and independence. Mr. Cobden, in the British Parliament, takes the ground that Russia cannot enter on another campaign without aid from England or Holland, in the shape of a loan! And, however willing Lord Palmerston may be to render aid to these despotic powers in their attempts to crush Hungary, public opinion in England will probably interpose a serious obstacle. Mr. Cobden's remarks in relation to the resources of Russia are replete with interest, and, we presume, may be relied on as correct.—*Bost. Jour.*

"Russia," said Mr. Cobden, "cannot carry on two campaigns, beyond her own frontiers, without coming to Western Europe for a loan. She never has moved an army of thirty thousand men without having been subsidized by England, or borrowing money at Amsterdam. She must either borrow money in Western Europe, or rob the bank at St. Petersburgh. In 1829, Russia was engaged in a war with Turkey, and, after one campaign, she borrowed 40,000 florins from Hope & Co., at Amsterdam. In 1831, when the Poles rose against Russia, she could not carry on a war for nine months without contracting a loan. They have no one in their own country from whom they can borrow; none among their own citizens can lend them a farthing. Russia enjoys the credit of being wealthy through the deceit of her diplomatists, who are clever, skilful men, and who manage to magnify her wealth, but which no one who has investigated the subject believes for a moment.

"They tell that the emperor has rich gold mines in Siberia, from which he can draw any amount of treasure. Now, I have been there; I know the true state of those mines. The Russian government does not work those mines itself, but receives per centage upon the working of them by others, which produces to the government only from £700,000 to £800,000 per annum, not a tenth part of what it receives as excise on the ardent spirits consumed by her wretched, degraded, and debased population. Then you are told that the emperor has a great amount of specie in the vaults of the fortress of St. Petersburgh. Yes, there is a reserve of specie there in the same way as we have a reserve of specie in the Bank of England, but it is a reserve of about £14,000,000, to meet a circulation of from forty to fifty millions of paper money. And yet we are told, because there is this reserve of £14,000,000, which is really and absolutely the property of the Bank of St. Petersburgh, and applicable to the wants of that bank, that the Russian nation is a wealthy one! That money no more belongs to the Russian government than the specie in Threadneedle-street belongs to our Chancellor of the Exchequer.

"Now Russia, if she continues her war with Hungary, must soon apply to some one for a loan. Will any one in London dare to be a party to a loan to Russia for such an unholy purpose, either directly or indirectly, or by agency and copartnership with any house in Amsterdam or Paris? We have had talk about such a project, but let such a thing 'assume a shape,' and I promise you that we, *the Peace party*, will have such a meeting as has not yet been held in London, for the purpose of denouncing the blood-stained project, and for pointing the finger of scorn at the houses of those persons who could lend Russia a loan for such a purpose. This is the *moral* force which I purpose to bring into play in behalf of Hungary. As for Austria, I cannot suppose any one can ever think of lending her money.—Why, she has been twice bankrupt within the last thirty or forty years. Let nobody talk about Russian resources, and Russian money. Why, it is the poorest and most beggarly government in Europe. It has not a farthing.—There was an immense deficit last year, and this year the expenditure far exceeds the income. Why, there is not such a gigantic imposture in all Europe.

"They talk sometimes as though England was afraid of Russia. I do not believe that under any possible combination of circumstances, Russia can ever, in the least degree, become dangerous to England; and therefore, I do not on that account oppose her intervention in the affairs of Hungary. If Russia were really to take any step which should require this country, or any other great maritime power, like the United States, for instance, to attack her, we should fall like a thunder-bolt upon her; we could crumble the empire to pieces, and drive it back to its own dreary fastnesses, in less than six months, by our shipping. She has an army—*on paper*—without commissariat; she has a navy without sailors, and a military chest without a farthing in it.

"How long is it since we first heard that Russia was going to invade Hungary? About four months since. In this time Russia might have crushed Hungary if she had the power she boasts of. What has prevented her doing this? The want of a commissariat, and the want of money. Want of honesty on the part of those who have to administer the affairs of her army, the badness of the roads, poverty in the government, is the cause of all these things.

"The Russian government was, for some four or five years, engaged in making a railroad from Moscow to St. Petersburgh, through a country as level as a table; and they were obliged to go to a banker quarterly to get the money to carry on the undertaking. Russia, a strong, a powerful, and a rich country! Do not believe such tales as these. We do not come here to interfere with foreign countries, or to make a crusade against foreign finances, until they have violated the principles of neutrality, and outraged the rights of national independence. Therefore it is that I proclaim these facts, and will proclaim them, and I dare Russian agents here, or elsewhere, to contradict them. Again, I repeat it, stop the supplies, and do it not only for the interest of Hungary, but for the good of the Russians themselves. Keep them at home; they have plenty to do in their own country. There is abundant employment for them to deepen their own

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rivers—to drain their own morasses—and to elevate the conditions of their own people.—This is what I want them to do, and not to enter upon a crusade against unoffending people. It is, therefore, from motives of humanity, and the interest which we take in the struggles of a noble people for their liberties, that we appear here to-day."





# The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, SEPTEMBER 8, 1849


## The Christian's Rest.

PENCILLINGS OF A SERMON.

"Arise ye, and depart; for this is not your rest. Because it is polluted, it shall destroy you, even with a sore destruction."—MICAH 2:10.

This, though spoken in view of what should come upon Israel in the days of the prophet, admits of a wider application, and is not inappropriate to the Christians of this day.

This world is not the Christian's rest. The present state is too fleeting and transitory. We are here but strangers and sojourners. Our days on the earth are as a shadow, and there is none abiding. This is not the place of our continuance. Multitudes are cut down in helpless infancy, ere they have tasted of the first dew-drops of life; while others in youth and middle age fall before the destroyer. A small remnant only pass the meridian of life; and of these, the longest lived may appropriately say of himself, that "man that is born of woman is of few days and," we may emphatically add, "full of trouble." Yes, "man is born to trouble as the sparks fly upward." The cares of business harass and perplex the mind. Well-planned schemes fail. One sows, and another reaps the fruit of his labor; one plants, and another eats; one builds, and another inhabits. The city which said in her heart, "I sit a queen, and am no widow, and shall see no sorrow," becomes desolate and forsaken: the wild beasts of the desert lie there: her houses are full of doleful creatures: satyrs dance there. Families which think their houses shall continue forever, and their dwelling-places to all generations, who call their lands after their own names, find that man, although high in honor, abideth not: he is like the beasts that perish. Like sheep, they are laid in the grave; death feeds on them, as on the humblest of the race.

The soul of man is not satisfied with the enjoyments of this life. Each heart knoweth its own bitterness. "He who loveth silver, shall not be satisfied with silver, nor he who loveth abundance, with increase." Knowledge will not satisfy. "In much wisdom is much grief; and he who increaseth knowledge increaseth sorrow." Pleasure is only vanity; laughter, it is madness; and wine, what doeth it! SOLOMON tasted all sources of worldly enjoyment, and confessed to their emptiness. When he looked on all the works of his hands, and all the labor he had labored to do, he found all vanity and vexation of spirit, and that there was nothing to profit under the sun.

All here is restlessness, discontentment, and sorrow; and all this is caused by sin. It is that which alienated man from GOD. It is incompatible with happiness. Enmity with GOD is the source of all misery. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my GOD, to the wicked.—We cannot avoid intercourse with the wicked, but we are not to select them for our chosen friends. We may ever exclaim, "Wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." "O wretched man that I am! who shall deliver me from the body of this death?"

This is not our rest; for it is polluted. It is marred with sin. There is nothing here to tempt the love of the Christian. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away; but he who doeth the will of GOD abideth forever." Beware of satisfying the soul with the things of this world. Put not your trust in an arm of flesh. Cease ye from man, whose breath is in his nostrils. There is nothing here to satisfy our wants, to make this a rest for our soul. We must look elsewhere for the rest our souls seek. "Brethren, the time is short. It remaineth that both those who have wives, be as though they had none: and those who weep, as though they wept not; and those who buy, as though they possessed not; and those who use this world, as not abusing it; for the fashion of this world passeth away."

The soul must have something to rest on. It yearns for quietness. What will bring content?—Whither shall we go? Who will show us any good? We can only go to GOD through JESUS CHRIST our LORD. He is the source of all happiness; the only sufficient portion and rest for the weary soul. If he smile, all is peace; if he frown, all is sorrow. "Come unto me," saith the LORD, "all ye who labor and are heavy laden, and I will give you rest." Take the yoke of CHRIST upon you and learn of him; for he is meek and lowly in heart, and ye shall find rest unto your souls; for his yoke is easy, and his burden light. Venture on him wholly, and trust alone in him. "We who have believed do enter into rest." Let your thoughts and affections go heavenward. If ye are indeed risen with CHRIST, set your affections on things above. Seek that city to come for which ABRAHAM looked, whose builder and maker is GOD. Ever be able to say with good old SIMEON, "LORD, lettest now thy servant depart in peace, for our eyes have seen thy salvation." Ever be ready to pass over the Jordan, to the borders of which we are hastening. Avoid corrupt society. Come out from among them, and be ye separate from all evil influences. Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of GOD.

Ever remember that this is not your rest. "In the world ye shall have tribulations," says the SAVIOUR; "but in me ye shall have peace." He will recompense tribulation to them that trouble you; and to you who are troubled, rest with us when the Lord JESUS shall be revealed from heaven with his mighty angels in flaming fire; taking vengeance on them who know not GOD, and who obey not the gospel of our Lord JESUS CHRIST." Lay not up for yourselves treasures on earth, but eternal treasures in the heavens. Cease to do evil, learn to do well. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword."

This is not your rest: it is polluted. Many engrossed in the sins and pleasures of life have been suddenly destroyed; and yet multitudes are still representatives of the infatuated man who said to his soul: "Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." And like his, their souls will be as suddenly required of them. Though such judgments are rare, they will certainly overtake all whose treasures are limited to possessions here. Though their dream may have continued long, it is none the less true that as it was in the days of NOAH, so will the coming of the Son of Man be. Though scoffers may tauntingly enquire, "Where is the promise of his coming?" and live only to enjoy their pleasures, the LORD will not slacken in the fulfilment of his promises; but the "day of the LORD will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat." "When they shall say, Peace and safety, sudden destruction will overtake them: and they shall not escape."

Truly applicable is the language of the text:—"Let us arise, and depart: this is not our rest: it is polluted; it shall destroy you with a sore destruction." Yes, it will be a sore destruction to those who will not arise: it will be the destruction of the whole man, soul and body. "Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." It is a sore destruction because it is an everlasting destruction: to those on his left, will the judge say: "Depart, ye cursed, into everlasting punishment:"—they will be cast "into the fire that never shall be quenched: where the worm dieth not, and the fire is not quenched." They "shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them who believe, in that day." "Wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat."—"Escape for thy life! look not behind thee! neither tarry in all the plain! escape to the mountain, lest thou be consumed!"

Happy are they who have ceased to look for their rest here; they are worthy of congratulation. None such will ever regret their choice, or the little sacrifices they have made. They have the Master's promise: "As thy day is, so shall thy strength be."—They have a peace that this world cannot give, or take away. Brethren, ye are pilgrims and strangers on the earth, looking for a city which hath foundations, whose builder and maker is GOD. Have none of you reason to fear, lest a promise being left you of entering into that rest, any of you should seem to come short of it? Ye are in the enemy's country: snares and pitfalls beset you on every side. The Adversary desires to have you, that he may sift you as what. But he who shall endure unto the end, the same shall be saved. The ransomed of the LORD shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness; and sorrow and sighing shall flee away. "I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the LORD from henceforth; yea, saith the Spirit: that they may rest from their labors; and their works do follow them." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living GOD," for if ye thus depart He will sware in His wrath, Ye "shall not enter into my rest." Arise! O sleeper, and call upon thy GOD!" Let not him who wavereth, or is of a doubtful mind, think that he shall receive anything from the LORD. Ye cannot serve GOD and Mammon. The rest you seek can only be obtained by an entire surrender to the government of JEHOVAH—by trusting alone in the blood of CHRIST for pardon and eternal life. Choose ye, therefore, this day whom ye will serve: GOD, or the world; for as you choose, so will be your portion at the coming of the Lord JESUS CHRIST, and the revelation of the righteous judgment of GOD, who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, honor, and immortality; eternal life: but unto them who are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man who doeth evil.

## The Last Days of Rome.

During the long period of eighteen centuries—a period of darkness, storm, and trial to the true church of CHRIST—she has looked to the last days of Rome, her most formidable earthly enemy, as the signal of her approaching deliverance.—For the fall, like the rise and triumph of that last great concentration of this world's iniquity, is clearly stated in the word of prophecy—that word which is the unerring chart of the probationary voyage of the church, and the charter of her immortal destiny! And no fact in the prophecies is more plainly stated than this: Rome is to receive her final doom at the coming of our LORD in his glory, to judge the world in righteousness.—Another fact is made equally clear by prophecy and history combined, that the end of Rome must be very near.

The prophecies which refer to Rome, if we may so say, like those that refer to some other subjects, constitute an order and class by themselves. They are not only intended to apply, like all prophecies, historically and morally; but in their historical application they give a *general* view of the state, in its different forms and conditions,—as in the legs, feet, and toes of the image (Dan. 2); the monster beast of Dan. 7th; the horn that waxed exceeding great (Dan. 8th); and the dragon and beast of the Revelation.—They also give a *special* view of some prominent part, or feature of the state, "*imperio in imperium*,"*—as of the little horn of the beast (Dan. 7); the Man of Sin of PAUL (2 Thess. 2); the beast that carrieth the woman, or the woman that sitteth on the beast.—Rev. 17, 18. And if it requires more attention to ascertain when the subject is presented in its generic, or specific form, from the fact that the subject is so complicated, the labor is rewarded with greater certainty.

In what may be said in this article, Rome as a city, or municipality, Rome as a great organization of corrupt and counterfeit Christianity—of which the city is the central throne—and Rome as a state, will be illustrated, in considering the portions which apply to her, according to these particular views, without dwelling upon any one of them as having an exclusive or special claim on our attention. That these several views of Rome are presented in different prophetic sketches is an evident fact. But as the particular parts and scenes in a great panoramic view are comprehended in the grand scene represented, though each part may be full of interest when viewed separately and apart from its place in the panorama, so all other sketches of Rome, deeply interesting as they are in themselves, are comprehended in the more general view given of that power, as the last of the great succession of worldly, anti-Christian governments, in whatever form it may exist. We need not give an engrossing prominence to any one of the parts, as they are all included, and properly placed, in the general view.

There is more said of Rome in the prophecies, as all admit, than of all other organized forms of worldly power besides. This is not without an obvious reason. Rome was to be known to all the world; and as that was to be the last form of worldly power which was to enjoy any considerable period of undisputed triumph, by describing that power to the world they must know, if they would know, when the doom of all worldly power was at hand.

FIRST SKETCH.

In the first general sketch of Rome as a distinct, organized power, but little is said in detail of her last days. Enough is said, however, to settle a few very important points, as the portion referred to will show.—It is contained in the vision of this world's history and doom, recorded in the second chapter of DANIEL, in which the fourth kingdom, symbolized by the legs, feet, and toes of the image, means Rome, as all must admit. The portion is this: "Thou sawest till that a stone was cut out without hands, *which smote the image upon his feet that were of iron and clay*, [mark the point where the blow is struck,] and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." This is the dream. The interpretation reads: "And in the days of these kings shall the GOD of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The points settled by this portion are these.—1. Rome will continue, though in a divided state, till the kingdom of GOD is set up. 2. Rome is to meet her fate by the agency of that kingdom. 3. It is in the enfeebled, divided, confused state of the fourth kingdom that the kingdom of GOD is to be set up.

Now, since the practical bearing of these prophetic sketches is to show us the relation of the world to the advent of the true King of kings, by marking the events which are to indicate the approach of that glorious event, it is certainly very important that we do not look for events that are to take place after his advent, before his advent. Nothing can be gained by hurrying events faster than GOD has arranged, or foretold them, as many sad cases might be cited to prove. And certainly events that are to come after the advent cannot indicate the approach of the advent. Is it not, then, a fact, that should be considered as settled, with which all the details of other portions are to be harmonized, that Rome does not meet her fate till the kingdom of GOD is set up? *The stone smites the image upon the feet*, that are of iron and clay.—*In the days of these kings shall the* GOD *of heaven set up a kingdom.* And this kingdom shall break in pieces and consume all the kingdoms of divided Rome, or those embraced in the image, i. e., all the kingdoms of the earth. The destruction begins with Rome; and "then" it sweeps over the earth. The position and fate of other great powers, as Russia and the Ottoman, are stated in portions we cannot now consider in particular. Now if we rightly understand what is meant by the setting up of a kingdom, it would comprehend, in this case, 1. The return of CHRIST, the king of this kingdom. 2. The gathering of his people together to meet him—all the subjects of the kingdom. 3. The assertion of his claim to the earth—the territory of the kingdom.—And, 4. The admission and sanction of his claim by the GOD of heaven.—The overthrow and conquest of those whose probationary grant of power will then have run out, and who, of course, can make no claim but that of usurpers; the destruction of them that destroy the earth; and the change that will be effected in the earth itself, to make all things new, must follow as the appointed and righteous result of the first establishment, or setting up of the kingdom. We know that in all the other cases, presented in this viston to illustrate the prerogative of GOD, in removing kings, and setting up kings—Babylon, Media and Persia, Grecia, and Rome—the setting up of the king, or kingdom, established each one in supreme

* This is the Popish phrase, and means, a state, or empire, within a state.

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power, so that whom they would they slew, and whom they would they kept alive.—Dan. 5:18, 19. Does not the setting up of this kingdom of GOD also give to CHRIST, actually, corresponding power and dominion? If so, let us not expect events before he begins his reign, that are to come after it begins.—How can it be supposed that this breaking and consuming of earthly kingdoms by the kingdom of GOD, is to take place before the kingdom of GOD is set up?

The last days of this fourth, and most durable of earthly kingdoms, as brought to view in this general sketch, are marked thus: Between the division of the iron empire and the final destruction of its fragments, the everlasting kingdom of GOD is to come!—The prominent features of the condition of these fragments, which were to indicate the passing away of their power, are these: 1. They were to be partly strong and partly broken, or brittle—the strength of iron, the weakness of clay. 2. They should mingle themselves with the seed of men. TYNDALE'S Bible reads, in this clause, "They shall myngle themselves wyth *the seed of symple people*;" i. e., rude, uncivilized, barbarous. 3. They would not cleave one to another, even as iron is not mixed with clay.—"Lyke as yron wyll not be souldered with a potsherde."—*Tyndale*. Does history furnish the facts to show the certain fulfilment of these most ominous features of the division of Rome? 1. Most certainly they exhibit weakness enough in every part. Can the strength of the iron be found in them? There is but one of these kingdoms that still retains the elements of imperial energy, in legislation, in arms, in literature, and art, but one whose throne has survived the shocks of foreign invasion and internal rebellion.—That one is England; and in her case, the revolt of our own colonies is an exception. 2. The intermingling of races on the breaking up of the empire, is as well known as that the ancient empire of the Cæsars has passed away. It was a mingling of the refined Latins with the simple barbarians from the whole extent of northern Europe and Asia. The latter are chiefly indebted to the former for the civilization of modern Europe. 3. To blend iron and clay, so as to make a permanent combination, is a philosophical and mechanical impossibility. And the history of treaties between the several states of the Roman world for a thousand years, made only from necessity or policy, to be broken as soon as interest or revenge demanded; together with the present belligerent attitude of these primitive races towards each other, gives the illustration of the prophecy, and proves the interpretation "certain and sure!" The whole field, as sketched by this portion, is as it was to be at the introduction of the kingdom of GOD. That event is at the doors! The heirs of the kingdom should lift up their heads and look up; with their robes unspotted, ready to celebrate the coronation of their King, and crown him LORD of all! All the wicked of the earth, Frank or German, Sclave or Briton, Celt or Hun, Jew or Greek, bond or free; all are in the condition of a country that is doomed to certain conquest; and if the Conqueror's favor is not secured before the blow is struck, doomed to certain death. They must submit to the coming King, the righteous LORD, during the short period of mercy that remains, or all is over. If they are not heirs of the kingdom of GOD, they will be broken in pieces and consumed with the kingdoms of this world, for the mouth of the LORD hath spoken it!—(*To be continued.*)

## The Conference Committee—Explanation.

The position taken by Bro. MARSH in the *Harbinger* of the 21st ult, seems to make it necessary for us to say a few words by way of explanation.

1. Bro. MARSH has misapprehended us altogether. We had not the most distant thought that our report was an "instrument of excommunication." The New York Conference passed resolutions expressive of their grief at the course pursued by Bro. M. in his articles on "Anniversary Conferences," and appointing a committee to draft a report, which was understood to be in harmony with those resolutions. A report was presented to the Boston Conference, which was re-committed to the committee to revise, and five of the present committee added. The Conference, by a special resolution, entrusted the report to their committee, and we endeavored to act in conformity to our instructions, viz: the resolutions of the N. Y. Conference, in preparing the report. We here introduce one of the resolutions in conformity with which we endeavored to act.

"*Resolved*, That we most earnestly entreat, that the misstatements which have been made so much to the grief and injury of brethren, be seriously considered by their author, and that he will correct these misstatements as publicly as they have been made."

If we did not succeed in conforming our report to the above, it was our misfortune, not our fault.

2. He says the report "judges us guilty of misrepresentation in *eight* general specifications." That he must "submit to the terms of this Ecclesiastical Alliance, by pleading guilty, and confessing our wrongs, if wrongs they are; be silent, and peaceably lie down under its power; or in the strength of truth, stand up in our own defence. The latter we have concluded to do."

After such a pledge as the last sentence, had we not a right to expect that Bro. MARSH would, "in the strength of truth," show wherein we had wronged him, and wherein he was right? We think so. It seems to us, it would have savored more of the truthful spirit of our LORD, who patiently bore even with the errors and misapprehensions of his disciples, and endeavored to remove them, as we did Bro. MARSH'S in our report, had he attempted to show that we had misapprehended him, rather than cast upon us such terms of reproach, as "this Ecclesiastical Alliance," "weight of its power," "the LEADING ACTORS AND JUDGES IN THE WHOLE AFFAIR WERE HIS ACCUSERS," "BULL OF EXCOMMUMICATION," &c. Is this the spirit of our LORD and Master, who taught us not to "revile?" We hope we have not so learned CHRIST.

3. But aside from what we ought to have expected by way of connection, to call us an "Ecclesiastical Alliance," to speak of our "power," to give our "entreaty," the obnoxious name of "instrument of excommunication," then say that it "is certain evidence that our former convictions, relative to what these conferences would lead to, were correct: only, we did not think they would attain to such perfection so soon," is to reiterate the same charges against us, which we denied, and of which we complained; and "entreated" him to retract. We are constrained to add, if Bro. MARSH could so misapprehend us, as to understand a "defence of conferences," and an "entreaty" to himself to be an "instrument of excommunication," we are not surprised that he understood our conferences as "anti-Christian" assemblages. But we would be glad if we could succeed in showing our brother wherein he has wronged us.

4. We think it unjust towards ourselves and Bro. HIMES, to connect his name with the report, as if there was a secret understanding between him and ourselves, which was not true, and especially as we had no knowledge of his business matters with Bro. MARSH. Will Bro. MARSH correct this unjust imputation?

5. Bro. M. called on those implicated in the charges preferred, if he was mistaken to correct him. He affirmed that "most *gladly* would we [he] be corrected." He even complained because he said we had not done it. Ought we not to suppose him sincere? But when we try to comply with his own request, as well as do our duty, we are rewarded for our labor of love, with the obnoxious title of "Ecclesiastical Alliance," &c. &c.; and a representation that we desire to make him feel our "power," with a bold defiance, and refusal to hear us, as our LORD has commanded.

6. In conclusion, we ask Bro. MARSH if he will not allow us to be the expositors of our own words and doings? If after we have explained our views and acts, and disclaimed all such designs or results as he has imputed to us, he means to persist in refusing to hear us or the Church, in any form, and still reiterate his groundless charges, and encourage his correspondents to in doing the same? We shall expect courtesy and Christian feeling will prompt a definite, frank, and immediate answer to the above question. Yours, fraternally,

EDWIN BURNHAM, J. P. WEETHEE, G. NEEDHAM, L. OSLER, CLARKSON GOUD, A. HALE.

[Capt. ROGERS, of the Committee, has gone to the Pacific, and of course could not sign this. Bro. THOMAS SMITH was not present to be consulted, but from his letter in the *Herald* of Aug. 25th, it will be seen that he accords with the view the rest of the Committee take of this matter.—ED.]

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"IN the 'Herald' of July 21, soon after the report of excommunication, [why persist in miscalling that Christian entreaty!] is the following: 'When any one refuses to hear the church, they are to be to us as heathen; we may labor for, but not with them. Without a frank confession, and satisfactory evidence of penitence, we do not see how any confidence can be placed in him, or he be recognized as a fellow-laborer.' These are but specimens of many, very many unchristian allusions to, and direct severe charges against our Christian character, that are scattered like leaves in the autumn over the pages of the 'Herald.'"—*Har., Aug.* 25.

If Bro. M. persists in feeling scandalized at every truism which we publish, we can promise him little consolation. The quotation in the above was a note to a correspondent, and mentions no name, or location. It is emphatically, and was designed to be, a repetition of the remark of the SAVIOUR (Matt. 18: 15–17): "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen and a publican." We have read these words hundreds of times, and never felt scandalized lest some one should apply them to us. Are we to refrain from giving utterance to Scriptural truths, lest one and another should be grieved with us, because they fancy "the circumstances of the case" the SAVIOUR, or apostles, may describe, may apply to them? No, no. If they are suspicious such circumstances exist, we would beseech of them, by all means, to leave such a position at the earliest possible moment. We would not tarry there a moment. With a clean breast we have nothing to fear.

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MISAPPROPRIATED.—"In the 'Herald' of May 5, referring to us, as all acquainted with the case must suppose, it is said: 'We have as little respect for the bitter, sectarian, lying Adventists among us, as we have for those not among us."—*Harbinger, Aug. 25th.*

The above remark might as well not have been made; but we are surprised that the editor of the *Harbinger* should think "the circumstances of the case" apply to him. We are informed by Bro. HALE, who penned it, that he was not thinking of Bro. M. at the time, and had no idea of his appropriating it to himself.

"The most mischievous liars are those that keep on the verge of truth."—*Har., Sept.* 1.

A truer remark was never penned. Bro. M. can make such remarks, and yet he would be much astonished if Bro. COOK, or any of his correspondents, should quote it as evidence of his assailing them.—His surprise would not be greater than ours is. We never look for fits, in garments cut to others' measure.

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"WE learn that our domestic affairs were made a subject of discussion in these conferences: that they at first were incorporated with the ultimatum [the entreaty of the committee that he recall his misstatements respecting the conference]; and that a resolution was offered, the purport of which was *to call upon our subscribers to withdraw from us their patronage.*"—*Har., July* 21.

Somebody has been imposing upon our brother,—no resolution of the kind having come before the conference in any shape whatever. Nor was there any debate on his domestic affairs, except as one of his particular friends at New York, made some enquiries respecting Bro. M.'s new brick house, which were answered at the entreaty of his friend, after being first promptly put down by the chairman as out of order. We correct this, that Bro. M. may undeceive his readers, as all honest men and lovers of truth are prompt to do. Of whom was this naughty story learned?

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"CONTEMPLATION."—"We love to contemplate a state of things when the wilderness shall be like Eden, and the desert like the garden of the Lord; when instead of the thorn shall come up the fir-tree, and instead of the briar, the myrtle. Perpetual spring, perennial verdure, never-ending joy, eternal happiness, immortal bloom, holiness, innocence, the Saviour's smiling presence, the social intercourse of the redeemed, which will crown the Eden state, are treasures for which we may gladly exchange all present enjoyments."—*Advent Herald.*

What benefit to one's self, or to mankind, is there in "contemplating a state of things" purely fanciful and visionary? A world without "thorns and briars, perpetual spring, perennial verdure, never-ending joy, innocence," &c., may be allowable things to contemplate in Bedlam, where brains are supposed to be turned upside down; but those people who go at large, and whose brains are suppesed to be right side up, ought to "contemplate" more sensibly.—*Boston Investigator.*

Respecting this, but three positions can be taken: either, 1st. Whatever caused this world to exist could not make it better; or, 2d, Would not; or, 3d, Did make it better, and its original state has been marred, and must be restored to its original beauty. Which position does the *Investigator* take? We take the last; and therefore believe the Scriptures neither fanciful or visionary; but based on the word of Him who cannot lie. We would benefit mankind by showing them what they may live for, and the life they must live, if they would enter the promised rest. The glorious things of which the prophets have spoken, are worthy the contemplation of angels. How much more may we love to contemplate the promises to the redeemed: we who have fallen so low, and who may hope to attain to so exalted an inheritance.

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SOME PEOPLE'S LOGIC.—There was a man in the British House of Commons, in 1762, called "Single Speech HAMILTON." He wrote a book called *Parliamentary Logic*, for the purpose of showing how truth might be defeated in debate. He sat in Parliament for forty years, and made but one speech. The object of his book is to teach how to defeat truth. If the thing was true and right, to take exception as to time; if it were right as to time, to take exception, if possible, as to case. He says: "If you cannot convince, a heap of comparisons will dazzle." In another place: "And it is an art to make use of what is doubtful, as an unquestionable maxim, and so argue on a single case as if it were a maxim." And thus, through the whole of his book, he shows how tactics may be used to accomplish a purpose. Again, he says: "You may evade an answer to objections by raising other objections;" and so he goes on. An edition of this work, enlarged and revised, would find a multitude of purchasers at this day!

A FACT.—The diluted Christianity, which some at the present day affect, admits heathen worship to be one of the ways of salvation, and heathen and infidels to be candidates for heaven. If such improvements had been adopted by the apostles and the primitive Christians, there would have been no persecutions of Christians by the heathen. When DIONYSIUS of ALEXANDRIA was arraigned before the Prefect, and ordered to recant, and commanded to adore the gods, he answered, that the one GOD only ought to be worshipped. The Prefect replied by a question, why other gods might not be worshipped in connection with that of the Christians? From this it is evident, that the worship of CHRIST might have been tolerated, if it had admitted the partnership of other gods. It was the firmness of Christians in maintaining idolatry to be a damnable sin, which kindled the fires of martyrdom. And this fact alone shows, that that Gospel, which at the present day associates idols with the true GOD, and admits the salvability of the heathen, without conversion to CHRIST, is another Gospel.—*Puritan.*

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THE American Board of Commissioners for Foreign Missions is the largest Mission Board in the world, and has undeniably been instrumental in the salvation of many of the perishing heathen, whose voices will join in the song of MOSES and the LAMB. Its professed object is to aid in the conversion of the world. Could its patrons become convinced that GOD'S predicted plan is not to convert all nations, but to prepare a people in all lands for the mansions of the redeemed, so that they shall be finally assembled from out of every nation, and kindred, and tongue, and people, their efforts would be put forth with a much greater effect. If any truth could arouse the heathen world, it would be the message of the angel flying through mid-heaven, saying to every nation: "Fear GOD and give glory to him: for the hour of his judgment is come!"

The annual meeting of the Board is to be held the coming week at Pittsfield, in this state. On Thursday every mission station in the world observes a concert of prayer, for the blessing of heaven to direct the deliberations of the Board. It may not be an inappropriate occasion, for all who look for the personal reign of CHRIST, to observe the same occasion in beseeching GOD to extend a knowledge of his near personal coming, into all lands, and if it shall please him, to enlighten the friends of missions respecting his full purposes, so that they may be instrumental in accomplishing the most good by the most efficient means.

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ORDERS.—We still crave the kind indulgence of our friends whose orders for the *Harps* have not been filled, through our inability to obtain from the binders as fast as they are claimed. We hope to surmount this, and supply all in a few days. Will those who order be very particular to ascertain the probable number they need, before they order? Our finances have been so embarrassed by those who have endeavored to divert our friends from "our specific work," that we have not now the means to keep on hand in different places, as formerly, a large assortment of unsold books. We do not wish to send to any place many more than are needed,—nor a less number.—Our friends in the several places can ascertain better than we can how many are needed in their respective localities. In ordering they will, therefore, please specify the number they want.

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AN editorial, printed in our absence, in the *Herald* of Aug. 11th, entitled, "Sketch of a Sermon," speaks of ALEXANDER lashing the Hellespont. Lest a wrong imputation may be left on his character, we hasten to correct that statement. It was not ALEXANDER, but XERXES, who manifested so foolish a petulance. We believe in promptly correcting all errors respecting matters of fact. Mere verbal inaccuracies, when no fact is affected, are not always worthy of notice.

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WILL our unknown friend, "F.," accept our thanks, and that of those who may be made readers of the *Herald* by this munificent donation? It could not have come at a more opportune moment; and it is none the less acceptable for coming from an unseen hand.

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THE *Christian Parlor Magazine* for September appears, with its usual chaste embellishments, and neatly printed, well-written original papers. Published by GEO. PRATT, No. 116 Nassau-street, New York.

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AS SNOW is of itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful.

Digitized by the Center for Adventist Research

## Correspondence.

LOVE.

"I love God far more than the most affectionate lover among men loves the object of his earthly attachment."—*Madame Guion.*

Who has not seen the power of human love?—
The speaking eye, the tender voice and sigh,
The air, the meaning acts, and noble deeds,
And mighty enterprise, of those in love?

Who has not known the power of earthly love?
Nor felt its pleasing flame within him burn?
Nor sailed upon the bosom of the enchanted stream?

The happy dreams and visions, night and day,
The longing wish to see the loved one's face,
The quickly beating heart when she is near,
The heaven of her smile, and look, and sigh,
The air electric with her presence,—
The fond remembrance of each favoring word,
The priceless value of some loving gift,
And agony if e'er she cease to love,—
All these, and more,—who has not known and felt?

But there are those who love their God, with love
"Passing the love of women." Other stars
Evanish when this glorious sun appears.
Attractions centre: saints are drawn to him.
And when He lights within the human heart,
The flame of love reciprocal, divine,—
Go cast it in a dungeon deep and dark:
Go thrust it in a den, or mountain cave:
Or try to smother, or to stamp it out:
Or plunge it in a pool of tears, or blood:—
'Tis oil upon the flames,—more high it burns!

And O, the soul on fire with love to God,
And filled with precious and delicious oil!
What heavenly joy,—what ecstasy is his!
What light, and heat, and savor he emits!
How welcome to the altars of the saints—
To their hearths and hearts! May I be such as he.

A. Merrill.

DISCUSSION AT MASSENA, N. Y.

[We have received from Bro. Danforth, of Massena, the following notes of a discussion between Bro. H. Buckley and Elder Walden, a Baptist minister at that place.—Ed.]

Elder Walden remarked in one of our church meetings, that he was personally acquainted with Messrs. Miller, Himes, Fitch, and others,—had heard them preach, read their writings, had thoroughly examined the whole question, and was prepared to show, that there is not a peculiarity in Mr. Miller's saystem but what is as false as the Alkoran,—as false as the doctrine that the Lord would come in 1843, &c.

At another meeting of the same kind, held at my house on the 2d of December last, he remarked—"There is not a peculiarity in the *modern* Second Advent faith but what is as false as the Alkoran, and I can prove it from the Bible; and I am prepared to discuss the subject, either privately or publicly, with the strongest, and should be glad to do so." He said he was sorry to see brethren, with whom he had been happily associated, entertaining such views; that his duty as a Christian minister would demand that he should preach against our peculiar views in the different parts of the town; and as he wished to be fair, he desired an opportunity of discussing the subject before the brethren, and proposed that a meeting be called the next Monday, or Tuesday, for that purpose.

Bro. Buckley remarked, (as he did at the other meeting,) that he was happy to see him so frank in the expression of his feeling relative to our views.—That he had no object in holding error, that ever since embracing the Advent near he had held himself open to conviction of error, and was ready for private or public discussion. He felt as much interest for the people as Elder W. expressed for the brethren, and desired that all might have the truth. And though he might do it with trembling, considering Elder W.'s superior age, advantages, and experience, he should be happy to meet him in a public discussion, if they could agree on the preliminaries.

Accordingly, they met on the following Monday to arrange the preliminaries. The following was written and signed:—

"Regulations for discussing some of the peculiarities of the Modern Second Advent Faith, agreed upon by J. H. Walden and H. Buckley, December 4th, 1848:

"I. The following declarations of the peculiarities of their faith are agreed upon for discussion:—Mr. Buckley to endeavor to prove from the Bible, and Mr. Walden to admit, or prove to be contrary to the sacred Scriptures.

"II. The discussion shall take place, by Divine permission, in the Baptist meeting-house in Massena village, commencing on Tuesday, Jan. 2d, 1849, at 10 o'clock A. M., as long as desired by both parties. (Afterwards changed to read, 'until closed by mutual consent.')

"III. Each shall be allowed fifteen minutes at a time without interruption, if he desires it. (And should either not occupy it at one time, he may make up the time subsequently at his own discretion.")—That enclosed in parenthesis was finally stricken out.

"IV. The subjects are to be discussed wholly as Scriptural subjects. Points to be proved, or refuted, by the Bible.

"V. Meetings for discussion shall be opened and closed with prayer, and not a word of personal invective or sarcasm shall be allowed. But all shall be done in a Christian spirit, with the sole object of honoring God and benefiting men, by eliciting truth.

"PROPOSITIONS:

"1. The teaching of the Scriptures respecting the coming of our Lord Jesus Christ refers entirely to his coming in the flesh to die for men, which is past; and to his coming to the judgment, which is yet future.

"2. The conversion of mankind generally to Christianity, is not a doctrine taught in the Bible.

"3. The second coming of Christ, which is his coming to judgment, is near at hand, and to be looked for daily.

"4. There are two literal resurrections of the dead. The first of the just, at Christ's coming; the second of the unjust, one thousand years after his coming.

"5. The kingdom of God is not spiritual, and already established, but literal, and to be established at the coming of Christ to judgment.

"6. Its eternal location will be the earth renewed.

"H. Buckley,
"J. H. Walden."

Dec. 24th.—Bro. B. received the following letter:

"*Massena*, 18*th Dec.*, 1848.

"Rev. H. Buckley—Dear Bro.:—This is to say, that the more I contemplate upon our anticipated discussion, the more I am impressed that there may grow out of it more evil than good. I fear that it will have the appearance, at least before the world, that brethren are contending. If so, the evil would be greater than we should soon repair. I feel confident in my opinions, as I suppose you do; but the creation or promotion of party feeling is a moral evil. With these views, I had rather the discussion would not take place; but if you prefer it should go on, I will proceed, as contemplated. Any private conversation with a number of friends, as I first proposed, could be productive of no harm, and would be agreeable to myself. An early reply will oblige

"Yours, &c. J. H. Walden."

Bro. B. answered as follows:—

"*Malone* (*N. Y.*), *Dec.* 25*th*, 1848.

"Elder J. H. Walden—Dear Bro.:—Yours of the 18th inst. came to hand by Bro. Reed on yesterday. I hasten to reply by saying, that I prefer having our anticipated discussion take place as contemplated, feeling confident, that if we abide by the rules of the discussion, one of which is, 'Not a word of personal invective or sarcasm shall be allowed; but all shall be done in a Christian spirit, with the sole object of honoring God and benefiting men, by eliciting truth,'—that good will be the result. It will not have the appearance of contention, except it be in love, and that for the truth's sake. I desire that the people may have the truth; and sincerely hope, if I am in error, you will be able to give me truth in exchange, and, by the grace of God, I will believe, and publish, with the ability that God giveth, the truth as it is in Jesus.

"Very respectfully, &c. H. Buckley."

At the close of the meeting on Saturday, Dec. 30th, Elder W. went to Bro. Buckley, and wished to have the following adopted as an additional rule:

"VI. Neither party shall ever, after the close of the discussion, refer to it in any print or public discourse, in such a manner as to leave the impression on the minds of the hearers or readers, that such reference is intended."

Bro. B. told him that he was perfectly willing that he should refer to his arguments as often as he chose, in private or public, or in print. He thought such a rule uncalled for.

Elder W. said, that unless Bro. Buckley would adopt the proposed rule, or the substance of it, he would not go on with the discussion.

Rather than have the discussion fall through—as he hoped it would be for the good of the cause—Bro. B. made a sacrifice of feeling, and adopted it, with this amendment, viz.: "Neither party shall ever, after the close of the discussion, designedly refer to it in any print, or in any public discourse, in Massena."

The reason Elder W. assigned for introducing such a rule was, he feared Bro. B. might report his arguments in a garbled form (he not being present to reply), and thus keep up an unhealthy excitement and intorest. He wished to say all he had to say at the time, and wanted Bro. B. to do the same. Had it not been for this rule, Bro. B would have published some parts of the discussion before this. And we think the circumstances justify his friends in making all public.

The course of the discussion was such as to render it impossible to give a full report of the discussion. Bro. B. desired judges, or a moderator.—But Elder W. refused to have either. And though Bro. B. had the affirmative, Elder W. generally proceeded in advance of him until the fourth day, when he went back to the 2d and 3d propositions. Bro. B. discussed one proposition at a time, and in the order presented.—(*To be continued.*)

SOUTHERN MISSION—NEW ORLEANS.

The letter of Bro. Noyes, in the "Herald" of the 25th ult., has awakened in my mind very serious reflections. The recent visit of sister Downer, of New Orleans, is still fresh in my memory. Her fervent exhortations while with us, will not soon be forgotten. While she painted their destitution and desires to learn more of the return of our blessed Saviour, my heart burned within me. And now, another voice has wafted through the distance the Macedonian cry, "Come over and help us."

The name of our brother has long been known to the readers of the "Herald." He early embraced the doctrine of the near Advent, and, with a few others, has been fighting his way to the kingdom through great opposition. If I mistake not, he was a local minister and class-leader in the Methodist Episcopal Church. He has for years been striving to serve both causes. He finds, at last, that a servant of two masters can render satisfaction to neither. He severs at once all claims of the one, and casting his whole being in to the cause of the Advent, he utters from the deep gushing fountain of a tender heart, "O, we beseech you, send us some one to break to us the bread of life." And for the support of such a missionary, he offers a hundred dollars! This brother supports himself and family by the labors of his own hands. What a field for solemn thought is here presented. As soon as our brother withdraws his *body* from his former church connection, he cries aloud, "Help! help!" Had that call been heard four years ago, there might now have been a lamp to shine upon that dark place. But the voice has been heard at last, and we put the question to every one interested, "What can be done?"

We have ministers who are not wholly in the field. In the beginning of our work, they spent what they had, and are now occupied in laboring to sustain poverty-stricken families. They are not able any longer to war at their own expense. The brethren who are at present identified with the Advent cause, are exerting every nerve to sustain those who are laborers in our "specific work." What more can be done? Must these places famish for want of "meat in due season?" One fact I feel it my duty, as I love the cause, to urge upon those to whom it may apply. One fourth of those who profess the same doctrines which we proclaim, and call themselves Advent believers, are members of other bodies of Christian professors, and while thus associated give the most of their money to sustain those churches, which are well supported. This class will number about three thousand, one thousand of whom could give one hundred dollars with as much ease as Bro. Noyes. One brother and a sister, who returned to the Baptist church in Cincinnati, in the face of a cause bleeding, down-trodden, and poverty-stricken, gave each a hundred dollars to the cause of foreign missions, where sentiments are taught which they believe are great errors, and dangerous to the Redeemer's cause. From this thousand, we should have a fund of one hundred thousand dollars! We will put the second at twenty-five dollars each, and we have twenty-five thousand dollars. The third thousand we will throw in. Here we have a fund of one hundred and twenty-five thousand dollars! Half this amount, I am well persuaded, now goes to destroy those doctrines which we believe to be Scriptural, and designed for all. Let the reader whose church connection these remarks may suit, take this calculation and enter his closet, and while there in prayer before God, put to his conscience the following questions:

1. Is the doctrine of the Second Advent designed to be proclaimed to all the world?

2. Do I believe that this truth has been neglected by the churches generally?

3. Is an unusual effort necessary, that the doctrines connected with the second advent of our Saviour be understood by mankind as clearly as other great Scripture truths?

4. Do I understand the Bible to teach that God would raise up a distinct class of people to enlighten the world on the coming of our Saviour?

5. Is that class now engaged in the work aforesaid?

6. Are their labors vast, and their moments but few?

7. Are they not opposed by the mass of professors, so as to make their toils unremitting, and their means scanty?

8. Do I give my means to sustain these laborers, or their enemies? or do I divide my substance between them?

9. If so, am I not destroying with one hand what I build with the other?

10. Shall I suffer these Macedonian cries to die away unheeded, while we are nearing the judgment so rapidly?

11. What can I give to sustain those who are proclaiming truths to me so dear?

J. P. Weethee.

PROF. WHITING'S TRANSLATION.

Bro. Himes:—I have had a purpose for some time to write you a notice of Bro. Whiting's Translation of the New Testament; but other matters have prevented till the present time. I had hoped it would have been noticed, ere this, from some other quarter; but not having seen anything from others, I will wait no longer.

I fully accord with the translator, in his preface, that "no translation has yet been made, which did not add something to the stock of Scriptural knowledge:" and I think, in the present instance, the effort has not been in vain.

I doubt not, had the men who gave us the common version lived in our day, many words and phrases, that have perplexed the minds of only English scholars, would have been omitted, and others substituted, by the same men, that would have relieved them from the embarrassment under which they have labored. I think the present effort meets the difficulty, and surmounts it.

Another fault corrected is the punctuation. The different editions of the common version have their different editors. Each of these has taken the liberty to follow somebody else, or to punctuate according to his own understanding of what it taught. In many instances, they have departed wide of the true sense. Although I find instances in the present translation, where I have satisfactory reasons for dissenting, yet, as a whole, I think it a vast improvement in this respect. Matt. 19:28 is a striking example, both in translation and punctuation. It gives the true idea.

Another improvement is, the faithful rendering of several Greek words, as for instance, βαπτιζο and χριστος. The merest tyro in the original knows, that neither of these words are translated in the common version. These, and many others, are faithfully rendered.

Another improvement is in following the Hebrew idiom, in words derived from the Hebrew.—As Elijah, instead of Elias; Noah, instead of Noe, &c.

I think, also, Bro. Whiting has come nearer to the mind of the Spirit, as a general rule, than any other translator I have seen. I like it so well, that I have purchased five copies for the use of my family. We are reading it by course, and have progressed as far as the ninth chapter of Luke, and are better pleased day by day. I do not think it perfection, but an improvement, which I think worthy the patronage of every Adventist.

The price is complained of. This, no doubt, arises, in part, from the cheapness of copies of the common version. A moment's reflection ought to dissipate such an objection. The first cost can only be met by a large edition, or a higher price. The latter was the only course left to the publisher. While thinking of this fact some time since, I took down from my shelf, as a specimen of the same price, "Dobney on Future Punishment," and compared the matter of each. I find Prof. Whiting's Testament will average about 1700 ems per page. Four hundred and eighty-four pages would give 822,800 ems. Dobney's work will average about 1100 ems to the page. It contains two hundred and eighty-six pages, or 148 less than the Testament. It contains about 314,600 ems, or less than one half the amount of matter in the Testament. I had not thought the latter work high, nor have I heard of any who did. If this is reasonable, certainly the other is. I hope our brethren will not hesitate about taking off the present, and another, and another edition, feeling fully assured they will reap the benefit of it, in a better understanding of the word of God.

Yours, waiting, G. Needham.

*Worcester, Aug. 25th*, 1849.

HISTORY OF CHRIST.

(Continued from our last.)

Jesus continued to preach the gospel, and teach his disciples, and performing miracles, by healing the sick, raising the dead, making the deaf to hear, the blind to see, and the lame to walk; and telling the Jews that God was his Father, and that he was to be killed, but would rise again and ascend to heaven, from whence he would come again at the last day in the clouds of heaven, with power and great glory. When he had become popular, and all the people were running after him, the Scribes and Pharisees became jealous, and enraged against him, and sought to kill him. They forbade the people believing on him, and cast out of the synagogue those who did so.

At one time a person heard that Jesus was passing by, and asked him to have mercy on him. Jesus inquired what he wanted. "That I may receive my sight," said he, for he had been born blind. Jesus had mercy on him, and granted his request. The Scribes were offended, and asked the young man by whose agency he had received his sight. When he had told them, there was great excitement. They then asked his parents who it was that had opened the eyes of the son. But they dared not tell, for fear they would be cast out of the synagogue. In this way the Scribes shut up the kingdom of heaven against the common people.

Jesus also taught the resurrection of all the dead. While at the grave of Lazarus, he says to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Jesus must have had reference to the time when all the righteous dead would be raised from their graves, and when the righteous living will be changed, as Paul explains it in 1 Thess. 4:14—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Blessed are all they who have part in the first resurrection. The dead in Christ shall rise first. John 6:40—"Every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Jesus further says: "The hour is coming when all that are in their graves shall hear his voice, and come forth;" implythat the wicked also shall have a resurrection. Dan. 12:2—"Many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

When Lazarus died, many of the Jews went from Jerusalem to Bethany to comfort Mary and Martha, his sisters, under their severe affliction. They saw Jesus raise Lazarus from the grave, and many of them believed on him; but some went and told the Pharisees what Jesus had done. Then the chief priests and Pharisees gathered a council, and said, "What shall we do? for this man doeth many miracles. If we let him alone, all men will believe on him." From that day forth they took counsel to see how they might put him to death.

It appears that Jesus was desirous to show his disciples that his mission to this world was not in vain. He wished to show them the glories of his kingdom, which would appear after the resurrection of his saints and his second advent. Accordingly, he takes Peter, James, and John up into a mountain, and there was transfigured before them. And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared with Jesus Moses and Elijah, who talked with him. Peter afterwards tells us in one of his epistles that a bright cloud of glory appeared and surrounded them. The apostles were delighted at this glorious exhibition, and said, "It is good for us to be here." Here was presented before them a sample of God's everlasting kingdom, just as it will be after the resti-

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tution of all things spoken of by the prophets, when the earth is filled with the glory of God—the same glory that was shown on the holy mount. There Jesus was seen as King, attended by Moses and Elijah, the representatives of the righteous dead and living. Here were the King and his subjects, surrounded with bright glory, just as it will be in the new earth. How inviting the spectacle! Do we not want to be there!

A. Clapp.

### LETTER FROM S. CHAPMAN.

Dear Bro. Himes:—I sit down at this time to say a word or two. I have spent two weeks in Coventry and Bainbridge to advantage. I met with considerable opposition from the minister in the former place, but the Lord gave power and efficacy to his word, so that a company of more than twenty precious souls heartily embraced the blessed hope, and publicly confessed the same. One sinner was converted, and we left others enquiring, "What shall we do?" The heart of our dear mother Andrews was truly made to rejoice. It was by her request that we visited C. She was the only decided Adventist in that community a few weeks since. For several years she has read and circulated in that neighborhood the Advent publications to good advantage. By this means the people were better prepared to receive the word.—Many other interesting particulars might be mentioned, but we cannot notice them now. I should have delayed writing a few weeks longer were it not for my obligation to forward the names of subscribers in C. for the "Advent Herald." This should have been done before now.

A word further. The grove meeting appointed to be held here on the 11th and 12th inst., owing to the rain storm, was held in a large barn, which was providentially empty of hay. Yesterday (Sunday) it was filled to overflowing. More than a thousand persons were present. A band of ruffians, nearly two hundred in number, came in from other neighborhoods to disturb, and if possible to break up our meeting. But as the Lord would have it, they did not arrive in time to commence their outrages till the wing of the barn in which the brethren were located (a room twenty-five by forty feet) was completely filled with persons opposed to disorder and confusion. Bro. Bates was present, and addressed the congregation in the morning on the subject of the judgment, and the solemn scenes connected therewith. I never heard that dear brother speak with such freedom and power. The word was effectual in many hearts.—In the afternoon, by the advice of the brethren, I took my stand on the platform, amidst the rabble, (rather between the brethren and Satan's host,) and gave a brief exposition of the 24th chapter of Matthew. The Lord restrained the wicked, so that nearly all had opportunity to hear. In answer to prayer, the Lord truly helped me, so that I was enabled to speak with far less embarrassment than I anticipated. After preaching, opportunity was given for exhortation and singing. In this way full two hours were faithfully improved by the brethren. It was indeed a melting season, during which the rabble dispersed, not having effected their designs. Some of them (those dressed in gentlemanly clothing) were manifestly ashamed of their own conduct. This was a victory complete, in the name of the Lord. More than forty members of the Homer church were present on the occasion. The church at Pitcher Springs was well represented, and some brethren came in from Oxford, Norwich, &c., a distance of more than thirty miles. Have appointed to meet in the same place at 1 o'clock this afternoon, having no fear at all, but expect the Lord will be with us of a truth. Quite an interest is awakened here.

Besides Bro. Bates, we have the aid of Bro. Keeler, for which the brethren here, as well as myself and companion, are truly grateful to God. Bro. B. will leave to-morrow, but Bro. K. kindly consents to remain and labor in connection with us till the tent meeting in Homer. We are all glad that the question is so favorably situated in regard to that meeting.

In haste, yours, as ever.

*Truxton, Aug. 13th,* '49.

### BEHOLD! HE PRAYETH.

It is an old saying, that praying will make a man leave off sinning, and sinning will make a man leave off praying. But where is the individual that professes to be a Christian who does not pray? There are many such in all the churches. When in prayer meetings I hear professors of religion excuse themselves from this duty, by saying they have no talent, or cannot find words, &c., it seems strange to me. Such persons never pray in their families, nor even ask God's blessing upon their food at table. I am afraid that there are some who call themselves Adventists that omit these plain duties, and that many who perform them do so in such a cold and formal manner, that it seems more like mockery, or performing a task, than offering the soul's sincere desires to God. Sincere prayer is as much the life and breath of the Christian as is the atmosphere that of the body.

One great reason of the low state of religion is, that there is so little prayer. Much that is called prayer is nothing more than mere empty sound, and goes no higher than the head. Those who offer such never look for or expect an answer, any more than they expect to make a world. The prayer of faith has lost none of its efficacy. In answer to such prayer, the Holy Ghost is sent to warm, comfort, and cheer the heart. Having this spirit, the possessor is enabled to accomplish great things. See 11th of Hebrews. God is the same prayer-hearing God still. If this spirit of prayer was possessed in larger measure, there would be much less pride and fashion among professors of religion. There would be more of the adorning of the mind, more meekness, and more humility. Professors would then be living epistles known and read of all men, have the world under their feet, with all its follies and fashions, and much more careful to please God and have the approbation of heaven. There would then be less wrangling about questions that gender strife. We should not hear so much about the unconscious state of the dead and annihilation of the wicked. Some cannot speak, pray, or preach but this must be mixed in; thus strengthening the hands of the wicked, and making the righteous sad.

Brethren, pray more, and keep Jesus as the great polar-star of your hope; then shall ye be able to stand, having done all things, to stand.

Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.

Have you no words! Ah! think again;
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful songs would oftener be,
"Hear what the Lord has done for me."

T. O. Smith.

### CHRISTIAN CONFIDENCE—GOD IS FOR US.

What a joy-inspiring consideration! Christian, think of it. The God of all flesh and spirit,—of heaven, earth, and sea, and "fountains of waters,"—the God of all power, might, and dominion,—the God of life, light, and love,—the God that commands, and it is created and stands fast,—the God that "doeth according to his will among the armies of heaven," and with the inhabitants of the earth,—the God that rolls the jarring earthquake, bounds the raging ocean, guides the dancing lightnings, hushes the bellowing thunders, treads on the tempests of the heavens, and bids all the elements of confusion, death, and hell lie quiet at his feet,—the God of faithful patriarchs, holy prophets, suffering martyrs, and countless millions of confiding saints,—this all-powerful God is ours! O, then, my perplexing doubts be gone,—my distracting fears forever be silent! Let come what will,—let devils rage, the world despise, friends forsake, foes increase, poverty abound, health fail, children die, famine extend, tumults arise, plagues prevail, floods of grief overwhelm, cataracts of sorrow fall, and life itself decay,—all is well—God is for us!

O hail, transporting thought! Thrice hail, celestial confidence! My joy is full,—my cup runneth over! I shall forever lift up my head in light.

Edwin Burnham.

### LETTER FROM I. C. WELLCOME.

Dear Bro. Himes:—Owing to the development of certain influences, I wish to say a word for the consideration of our brethren, who seem to me to be in a fair way to "build up that which they once destroyed." I refer to influences exerted by circulating papers of a judaizing character among our friends, and which teach probation after the Advent. It is not strange that those who believe in Judaism, the generation of the human race, association and mutual effort in missionary labors of mortal and immortal beings, after the advent of Christ, should be employed to extend their sentiments over the world.—But for those who have fully investigated this matter, and who see its fallacy, its opposition to the entire economy of the gospel,—to lend a hand in circulating and recommending publications which teach those sentiments, because in them are found some good, Bible articles, looks to me like an inconsistent act. But such brethren may argue, that investigation is the death of error. True, it is; but all minds will not investigate a matter which requires much search for prophetic knowledge, while they have long and learned arguments to read in favor of just what the fallen nature of man wants, namely, longer forbearance on God's part, and just what false sympathy leads them to desire, viz., a better opportunity for wicked men to be saved than God has seen fit to give them this side of the sounding of the last trump. I like investigation on all Bible questions; but the reading of a paper which is devoted to one subject, or only gives one side of a subject, by those who do not read the arguments which are against it, is not investigation. Many people are too ready to jump at a conclusion which is pleasing to human nature, especially when drawn by those whose writings they have read in former days on other subjects, which they believe to be truth. With Bible students, who have learned the plan of the gospel, and investigated Judaism, and other isms, which claim to have a Bible origin, there is nothing to fear. But in this age of revolution, the minds of many have been cut loose from old traditions,—they see the fallacy of many of their hopes, they have learned that many of the sentiments of their former teachers are fables, and their busy minds are turned in every direction for something on which to feed,—for that which will give support, and on which to rest their hopes with confidence. In this state of mind many have been seduced and led to embrace other fables more dangerous than the first, which has destroyed their confidence in God's word, and they are now left in the field of uncertainty and darkness.

Another class are being led into the word of God, to see what is there given us for support in this state of trial, and they have been planted on the Rock of Ages, and have gained a firm confidence in the blessed hope which is set before us in the gospel. Brethren, are we of this class? and if so, what is our work? It is to direct those around us to that same hope, as the only way of life and immortality. I bless God that this work is going on among us. But we should here remember, that the inexperienced are not able to weigh the arguments and grasp the truth, free from error, at once, for they are not established in the gospel. Therefore, while many fountains are opened for such to satiate the thirsty soul, we should be careful not to recommend those whose chief elements are unhealthy, and whose leading properties neutralize all that is healthy in them. We may think that a few sermons and exhortations from us will set all right; but we may not be able to exert an influence on many, or have the privilege to present arguments to those who may read, study, and believe the conclusions come at by such productions as I have mentioned. Many of them do not take an Advent paper, nor attend Advent meetings, to hear the arguments on the other side of this question. They have not been through the campaign with us, nor read the published controversies on these points; so they think something new is found, which cannot be refuted, and often say, "If these things are not Bible doctrine, why do not your preachers and writers disprove it!" We know this has been done, but they do not. And as reading often exerts an influence where other teaching will not, for it is always at hand, and read by those who will not take the trouble to attend meeting, or who fear the reproach, we ought to be careful how we deal with the human mind. I do not here complain of those who believe and teach Judaism, and such like; but I thought a word of caution due those who believe such sentiments false, and yet seem to aid others to believe them true. I have been carefully watching the influence of periodicals as well as men, and the fruit thus far of such productions does not commend itself to my conscience in the fear of God. Yours, waiting for Christ.

*Hallowell (Me.), Aug. 30th,* 1849.

### LETTER FROM A. SHERWIN.

Bro. Himes:—On reading the article in the "Herald" headed, "Our Specific Work," we felt to respond to it as our position. The standard has been raised—the banner unfurled—the cry has gone forth, "Fear God, and give glory to him: for the hour of his judgment is come." This, I believe, with all consistent Adventists is an admitted fact. With this truth—this great thought before us, who can doubt the position we should occupy as believers in the immediate coming of our Lord? Has not God made this crowning truth the most prominent in the prophetic word? Is he not, by the fulfilment of prophecy, the signs of the times, and the events of his providence, pleading this cause, and crowding it upon our notice, and that of the world? Shall God thus speak by his Word, and providence, and we be guilty of making some other truth, or truths, the point of rally? Is not that position treacherous, which, from envy, selfishness, or worldly ends, would turn us from the great and grand one, to the consideration of minor questions, under the hypocritical pretence of having all the truth? Sad developments are seen as the result of pursuing such a course. Evil has been the effect; contention and distraction are brought into the ranks, time and means worse than wasted, and perverted. Who will longer lend their influence to sustain such a work? God and faith—the salvation of soul demand that we make a new, determined, united, harmonious effort, to proclaim the speedy coming of the King of kings. As Adventists we are called to a high—a most responsible work. God has given us light on the closing up of the Gentile dispensation, and the establishment of the kingdom of God. For this light we are accountable. If we prove recreant and treacherous to our trust, fearful will be a meeting with Him whose eyes are as a flame of fire, and whose irrevocable fiat will fix us forever in heaven, or where there shall be wailing and gnashing of teeth. God bids us awake. The calls of the time—the work of the Lord presses upon us, and bids our hearts arise. Who is on the Lord's side! Let those who are, leave contention with those who are determined to have contention, and with new zeal and fixed resolutions identify themselves with the truth—that "the hour of his judgment is come."

We are, as a people, rejoicing in prospect of soon beholding the King in his beauty. We are blessed with peace and prosperity. In Addison, Vt., the cause is steadily progressing. We recently baptized two believers—one lately converted. O, that God would give his people more of a laboring spirit for the salvation of souls. Let us cast off the works of darkness, and gird ourselves anew with the armor of light. Let us not be weary in well-doing, for in due season we shall reap the reward of eternal life, if we faint not. Let us set before us the example of the prophets and apostles, who held in holy admiration the coming of the Redeemer—who endured cruel mockings and scourgings, not accepting deliverance, that they might obtain a better resurrection.

A. Sherwin.

*Bristol (Vt.), Aug. 20th,* 1849.

## Extracts from Letters.

From Bellbrook (O.), Aug. 17th, 1849.

Dear Bro. Himes:—With deep anxiety I looked forward to the close of the last volume of the "Herald," as you had stated some weeks previously you would have to discontinue the paper to those in arrears, and I saw no way to send you the pay for it, and yet could not bear the thought, for it contains all the Advent preaching I get. But when I received the first number of the present volume my heart swelled with gratitude to God and to you, his servant, as well as to those who have the means to enable you to send the glad tidings of the kingdom at hand to those who have not the means to remunerate you. The article, or lecture, of Bro. Weethee, in the last "Herald," is worth more than the price of ten volumes. Many passages in the Scriptures which before were somewhat dark, in regard to the first resurrection, have been made to me as clear as a sunbeam. Jesus, by his servants, is enlisting soldiers for the war. All who enlist have their names enrolled in the Lamb's book of life, and if faithful until the end of the war, when our conquering King comes to call his servants home, with one glance of his omniscient eye he can see every name there enrolled, and those not found there will be left behind. We have been called to pass through deep waters of sorrow, to consign the mortal remains of a lovely and affectionate daughter to the tomb; but we sorrow not as those who have no hope, as she gave evidence for years past that she felt she was a pilgrim and a stranger; and as she neared the end of her race she gave evidence she was ripening for the garner of the Lord, and in the triumph of faith, and a bright hope of a part in the first resurrection, she breathed her last on the 25th day of June. But our space of time will be short. Signs there is no mistaking proclaim Messiah near. And O! the hope of again meeting with those we hold dear, and all the blood-washed throng, is enrapturing and overwhelming. Yours, in the kingdom and patience of Jesus Christ,

J. Clancey.

[You are indebted for only the last volume. We do not cut off subscribers from the *Herald*, when they owe only one, or two dollars. We wish those who owe such, or a larger sum, and are unable to pay, would inform us if they wish it, for we discontinue to no man because he is poor. Our rich brethren will not be unmindful of those who are struggling under disadvantages, to which they are strangers. You will see that you have now paid a year in advance for your own, and for the other paper you order.—Ed.]

From Patchogue (N. Y.), Aug. 21st, 1849.

Dear Bro. Himes:—I am still interested in the views held by Adventists, viz., the promise to Abraham and his seed, and the resurrection of that seed to take possession of the inheritance to which they are heirs by faith. More especially have I been interested since the best friend I had on earth is among the number who have died in faith. Were I to attempt to apply these promises made to our fathers to the mere natural seed, in the face of the explanation given in the New Testament, I see not where I could land short of infidelity. These views are more and more firmly stamped on my mind as I examine the Bible in connection with those who hold the opposite views. I attend a Bible-class Sabbaths in the Congregational meeting-house. We commenced with the first chapter of Genesis, and use the Union Questions. I find in almost every lesson a necessity for believing as we do. In our lesson on the flood, the question occurred, To whom did Noah preach, and on what subject! Then was asked, Of what dreadful judgment do ministers now warn sinners? A pause ensued,—no one answered. At length the superintendent, (who is a deacon,) said, "Of the day of judgment, I suppose;" and turning to me, said, "Is it not?" I replied, "I do not think they warn sinners to repent or teach the necesssity of righteousness in view of a coming judgment as they ought." Sabbath before last our lesson was on the 13th chapter of Genesis, commencing with the 14th verse,—the promise to Abraham: "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." I said, that as the design in forming a Bible-class was to get instruction, I supposed there could be no impropriety in asking questions for information. "Are we to understand the term forever here to mean eternal, as we usually understand it; or is it to be taken for a limited period?" All was silence. At length the superintendent said he had thought of it before he left home, but it had passed from his mind. So I could get no answer. One of the class, who makes no profession of religion, but is rather inclined to scepticism, said the more he read the more unbelieving he grew, or something to that effect. Thus, for want of watchmen to explain the word, and teach the people its harmony, men are left in darkness; they see, as they think, contradictions, and hastily conclude that it is the work of man. May the Lord help us all to be wise for ourselves; for he that is wise is wise for himself, and he that scorneth, he alone must bear it.

E. Gillett.

From Waterbury (Vt.), Aug. 22d, 1849.

Dear Bro. Himes:—I am yet in the land of the living, through the mercy of our heavenly Father, (or rather, in the land of the dying,) looking confidently for the appearance of the Lord, when there shall be no more death, neither sorrow nor crying, and I can truly say that I never saw the evidences accumulate so fast, and appear so plain as they do at the present day; and O, truly it is surprising that so few see the signs that so plainly declare the end of all things even at the doors. My faith is yet strong in the Lord, and in his promise that he will soon appear, to deliver his people, and "gather his ransomed ones home." Never was there a time, it seems to me, when the saints of God could more reasonably and confidently pray, "Thy kingdom; come thy will be done on earth as it is in heaven." We have been called to part with one of our dear brethren, with whom we have taken sweet counsel. Bro. Hiram Sleeper, a very worthy, exemplary brother, died on Tuesday, the 14th Aug.; but we feel very confident that his sleep will be short, ere he will be raised to immortality and eternal life.

I would say, that I am still deeply interested in the

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"Herald," and with the course you have pursued in relation to it. I hope and pray that you will be sustained in still publishing the glad tidings of the kingdom at hand in the "Herald," for doubtless it is like cold water to a thirsty soul to the hundreds that are scattered abroad, who seldom have any other preaching than the weekly visits of the "Herald." And shall it not be sustained? Methinks I hear the unanimous response, Yes! And while I see the combined powers of earth and hell arrayed against you and it, I feel extremely anxious that it may be continued, parallel with the intercession of Jesus—truly the "Herald" of the advent near. O! how heart-rending to see the cause of Jesus bleeding at every pore, and still see men spending the time and talents that they owe to God and his cause, in controversy, and sectarian jangling, while poor sinners are rushing down to ruin. O! that we might all awake, and "lay aside every weight, and the sin that doth so easily beset us," and, unitedly, come up to the help of the Lord against the mighty, and strive to enter in at the strait gate, and to persuade as many precious souls to enter in as we can, that sinners, through our instrumentality, may be converted to God.

We have interesting meetings here, and truly the Lord is with us to bless. Yours, waiting for the restitution, R. T. Rust.

## Foreign News.

The British mail steamer *Caledonia* arrived at her wharf in Boston on Friday last, August 31. We copy the following from Willmer & Smith's *European Times*:—

The Spanish exile, Gen. Cabrera, arrived in London on the 11th. The Duke of Leuchtenberg, a Bonaparte, son-in-law of the Emperor of Russia, arrived in London the same day, from Cronstadt.

A dreadful explosion occurred on Friday in the colliery of W. Thomas, at Merdare, by which 51 persons engaged in the pit lost their lives.

*Ireland.*—There has been a very disastrous flood caused by water spouts on the tops of Sluanmedon and Ballycugron mountains, carrying off whole fields of potatoes, wheat, and barley, houses, cows, mules, bridges, &c., into the Shannon. The property belonged to Col. Geo. Wyndham and Mr Patterson.

The cholera is still very fatal amongst the upper classes in various parts of Ireland.

*France.*—The Legislative Assembly adjourned on the 11th Aug. to the 1st October, after sitting 18 months. On the 10th Pierre Bonaparte struck another member, M. Gastier, in the face, for calling him an imbecile. They were arrested, and Bonaparte was to be tried on the 17th.

The President had returned to Paris from a visit to Rouin and Havre. Like our President, he had been attacked by cholera, but had recovered, and attended the chapel of the Invalides on the 15th. At Havre the cries were all Vive la Republique.

Paris and the surrounding districts, in conformity with the new law, have been relieved from martial law, and tranquillity has been perfectly maintained during the week.

The French Government, it is said, have received information that Austria had applied to Bavaria for military assistance, and that the latter power was about to send 50,000 troops to protect the Austrian capital.

The Council of state has passed a vote censuring M. Lesseps, the envoy to Rome,

The harvest is gathered throughout the department of the Bas-Rhin, and the crop of wheat is much greater than was expected.

Letters from Grenoble of the 11th inst. state that incendiary fires have become frequent in the department of the Izen.

*Italy.*—The accounts from Italy state that great uncertainty prevails with respect to the rumors about Garibaldi. Some say that he re-embarked at La Mesola, with his wife and thirty followers, and had reached Venice; others believe that he has been arrested. The priest Bassi, one of the most eloquent preachers of Italy, a follower of Garibaldi, and M. Leuraghi, one of his officers, were shot by the Austrians on the 8th inst. Among the prisoners of Garibaldi's band, who arrived at Bologna on the 8th, were 100 children.

The troops left at Rome by Gen. Oudinot have exhibited strong feelings of dissatisfaction at not being permitted to return to France. The object of the expedition having been accomplished, they deem it not only an act of injustice, but of cruelty, to detain them any longer from their families and their friends. On the 7th Oudinot returned from Gaeta to Rome, much affected by the reception the Pope gave him.

The aspect of things in Rome was exceedingly gloomy, under the reign of the triumvirate. The French feel that they have been overreached by the priests, and whether they return to France or remain in Rome will be alike despised. Pio Nino can now get along without French intervention.

A letter from Rome of the 6th Aug. says—"Our capital, so perfectly tranquil during the last fortnight, has suddenly resumed a warlike appearance. Corps of cavalry and infantry are encamped during the night on the principal squares; the horses are saddled, and the guns loaded. Four pieces of artillery are pointed on the Piazza del Popolo towards the three great streets, the Corso, Via Ripelto, and Via del Babuino. Squadrons of cavalry and strong detachments of infantry patrol at night the streets of the city."

The other acts of the Pontifical commission comprise the re-establishment of the ecclesiastical courts: the abolition of all laws enacted since the 6th of November, 1848; the dismissal of all persons who served under the Republic; and other measures so absolute and despotic, that nothing but the presence of French troops prevents a general convulsion. In short, the French Republic has "liberated" the Romans with a vengeance. The notary Gaggiotti, who took an inventory of the furniture of the pontifical palaces for the Republican Government, and M. Mazzochi, appointed by Gen. Galletti chaplain to the carbineers, had been arrested. Prince Gabrielli, to whom the Pope had offered the ministry of war, had refused to accept that post. Two persons charged with the murder of Count Rossi had been arrested at Leghorn and given up to the Roman authorities. The prisons are crowded with persons of all ages and sexes, and arrests are taking place every day. At Bologna the Austrians are seizing, shooting and bastinadoing the unfortunate citizens at discretion: neither life nor property is safe where the Austrian troops are. It was reported that the Pontifical troops would be disbanded, and that the garrison of Rome would be formed of French, Spanish, Austrian, and Neapolitan soldiers.

It is said that the French Government has determined to withdraw 9000 troops from the Roman states: 3000 are to be withdrawn immediately, 3000 in a fortnight, and the last 3000 in a month.

The conclusion of peace between Austria and Sardinia was officially proclaimed at Milan on the 7th inst.

Venice holds out. The feeling is rising amongst the French clergy, expressed through the Archbishop of Paris, who is moving to procure honorable terms for the noble Venetians.

*Austria and Hungary.*—The accounts from the seat of war in Hungary are as usual very contradictory. It is, however, stated that a letter has been received in Paris announcing that the Cabinet of Vienna had resolved to negotiate with the Hungarians. It is also stated that the Emperor of Russia has sent two officers on special missions into Hungary, one to the theatre of war in the north, and the other to the south, with positive orders to make every arrangement for an immediate termination of the campaign in Hungary.

It was believed at Vienna, that the imperialist army, which had been concentrated to oppose the progress of the Hungarians from Comorn, would begin to act the 13th August. The Kolner Zeitung states that the city of Raab has been occupied by a large Hungarian force, which forms part of General Aulich's army. Wieselburg has been evacuated by the imperialist garrison, and the Hungarin hussars have entered the place, though they have not yet taken possession of it. The road of Stuhlweissenburg and Pesth is likewise in the hands of the Hungarians, for Hussars and Honveds made their appearance at Vesprim. Large bodies of Hungarians (it is stated no less than 15,000) advanced in the island of Shutt to Sommerein, and some of the Hussars have even passed through the suburbs of Pressburg. All the towns and provinces of Austria have been drained of the last troops which could be spared, to collect a sufficient garrison for Pressburg; and 25,000 men, most of them young troops, were got together, and they are in woful want of horses and artillery. Pressburg cannot, therefore, be pronounced to be safe, and Vienna too is in danger of a visit from the Hussars. The condition of the imperialist armies would indeed be desperate, if the late rumors of a defeat which Prince Paskiewitch suffered between Debreczin and Grosswardein were to prove true.

The complete defeat of Paskiewitch's Russian army by Georgey, on the upper Theiss, is said to be fully confirmed.

*Germany.*—A disturbance occurred on the 13th at Hamburg, occasioned by the entrance of some of the 15th Prussian infantry, who were to be quartered there on their way to Hesse. On entering the gate the soldiers were surrounded by a large mob, who refused to let them pass; a number of the soldiers rushed forward bayonet in hand, and soon dispersed the mob. The populace, excited by such proceedings, armed themselves, and several shots were fired—one dragoon was killed, and thirty or forty wounded. The disturbance lasted throughout the whole night. Order was at length restored.

Letters from Rastadt, in Baden, state that military executions continued in that town. Major de Budenfeld was shot on the 9th, and we learn from the German papers that the insurgent chiefs Neff and Tiedemann were executed on the 10th and 11th inst.

Since the above was in type, the steamer *Washington* arrived in New York, with two days later news,

*Hungary.*—The intelligence from Hungary is very contradictory. Advices from Vienna to the 14th, state that Prince Schwarzenberg returned from Warsaw to Vienna on the 12th. It was rumored that the Czar was not pleased with the manner in which Prince Paskiewitch conducted the war.

A battle was fought on the 5th of August, between the Imperialists and the Hungarians, near Szegedin, which proved unsuccessful to the Magyars.

Great stores which had been collected by the Hungarians fell into the hands of the Imperialists. By these successful manœuvres, the whole Imperialist army was again united, and was to follow up its advantages early on the 6th.

Another account says that Presburg has been taken by the Hungarians, and the town was in flames. On the other hand, it was asserted that the Hungarians had left Raab, and were at Gyongos.—Neither of these statements could be implicitly relied upon.

The Austrian camp in Marchield has been broken up, and all the disposable troops have been concentrated in the vicinity of Presburg to protect the road leading to Vienna.

*France.*—It is announced that after several interviews between Gen. Valiant, the President of the Republic, and the Minister of Foreign Affairs, ord rs have been sent to Gen. Oudinot to postpone his return to France.

Ledru Rollin has returned to Paris, and will stand trial.

*Italy.—Rome, August* 10. All Rome is now wondering whether the origin of the fire at the Jesuits' Establishment was accidental or intentional. The Reverend Fathers complain loudly that they have been the victims of a conspiracy, and several suspected individuals were arrested last night. The spreading of the conflagration at Colligo Romana is attributed in a great measure to the imprudence of the French in opening the doors and windows, and making apertures through the roof.

Accounts from Rome to the 11th, state that owing to the energetic remonstrances of the French Minister, a certain degree of hesitation is apparent amongst all the advisers of the Pope, and there were some signs that the mind of the Pontiff was beginning to be enlightened as to the true state of affairs, and the danger to which a continued obstinacy may expose his temporal interests.

From Germany there is no news of importance.

*Egypt.*—Mehemet Ali, ruler of Egypt, died at Alexandria on the 2d of August.

*Austria and Sardinia.*—The treaty of peace between Austria and Sardinia has received the ratification of the two powers.

*England.*—The cholera continues its ravages in London, and the Southern Provinces.

### SUMMARY.

Dr. Daniel Dow, for more than fifty-three years the pastor of the Congregational church in Thompson, Ct., attended a funeral on the 19th of July, of a woman who died from the effects of a severe burn. In his discourse he remarked upon sudden death, and exclaimed—"Who can tell but the shaft is already on its way, that is to remove some one of us into eternity before the next setting sun?" He went home, and about ten time was taken with severe pain, and died in a few moments. His age was 77.

James Moshier, of schooner Convert, from Bangor for New Haven, was lost overboard while at anchor at Nantucket Shoals. He had a fit.

On Saturday morning Fanny Hooper, aged 24 years, was found dead in her cell in the House of Correction. The verdict was, that she fell from the bed to the floor in an epileptic fit, and broke her neck by striking her chin on a box.

At Berthoud, in Switzerland, Jacob Moser, a widower, forty-five years of age, murdered his four children, aged from 17 to 7 years. The children were all idiots, and three of them dumb; and the wretched man, who had previously borne a good character, is supposed to have been excited to the dreadful deed by poverty. He consummated the tragedy by blowing out his own brains.

There was a collision on the Tonawanda Railroad, near Rochester, N. Y., by which a German laborer was killed.

Mr. Drew, a Methodist preacher, was killed in Clark county, Ga., he being the aggressor.

They have a case of spontaneous hydrophobia in Philadelphia, the sufferer being Mr. Wm. Willets, who has never been bitten by any rabid animal.

On Saturday afternoon, a dead male child was found in a herring box in the water near Constitution wharf.

James Paterson, aged 40, well dressed, failing to hang himself at the Sybil's Cave, Hoboken, N. J., shot himself through the heart on Friday night of last week.

Maria Monk died in the almshouse on Blackwell's Island, N. Y., on the 28th ult.

John A., son of widow Chapin, of Concord, Mass., was drowned in Concord river on the 27th ult., while searching after lilies.

Rey, who was recently abducted from New Orleans and carried to Cuba, but subsequently given up, on demand of the American Consul, and conveyed back, has been placed in prison at his own request. He says that he does not consider his life safe while going at large.

The books at the Registrar's office show that the mortality of August was greater, by nearly half, than that of any month since Boston was incorporated a city. The number of deaths during the month was over one thousand.

EXCELLENCY OF PRAYER.

He is a path, if any be misled,
He is a robe, if any naked be,
If any chance to hunger, he is bread;
If any be a bondman, he is free;
If any be but weak, how strong is he!
To dead men, life he is; to sick men, health;
To blind men, sight; and to the needy wealth;
A pleasure without loss, a treasure without stealth.
*Giles Fletcher.*

A son of Mrs. S. Murray, of New York city, aged five years, was killed on the railroad in Chatham. The cars were thrown from the track by a cow.

Hon. and Rev. Baptist Noel, who recently seceded from the English Established Church, has been immersed as a Baptist in St. John street chapel, London, where he had preached in his first capacity twenty-two years. A great crowd witnessed the ceremony.

A terrible accident occurred on the 20th ult. at Baltimore, on board the steamer Cambridge, on her return from a camp-meeting. After the boat had arrived at the wharf, the body of a black boy, about fifteen years of age, was found in the machinery, where he had fallen, and been torn almost limb from limb. He had probably been an hour dead when discovered, the action of the machinery constantly hacking his body.

Abram S. Haynes drowned himself in Epsom, N. H., because he had been overreached in trade. He was 23 years old, industrious, and enterprising, and left a note running thus:—"I want all my folks to be good to my wife and son, for they always treated me affectionately. So farewell, dear wife, may heaven protect you."

Bishop Henri has purchased eight lots in Milwaukee, for the site of a Catholic college.

The citizens of Portsmouth, N. H., by a vote of 449 to 455, have decided to accept a city charter.

A little boy, seven years of age, son of Mr. Charles Hazeltine, of Charlestown, was drowned in a pond at Chester, N. H., where he had gone to spend his vacation.

### BUSINESS NOTES.

Books sent—To Elam Burnham, the 30th ult.; D. F. Wetherbee, F. Gladding, 31st; S. A. Hitchcock, L. S. Luddington, C. E. Jones, S. I. Roney, J. Warren, S. Foster, jr., A. Sherwin, R. R. York, E. H. Glidden, Thos. Smith, I. Damman, the 1st inst.; I. H. Shipman, A. Clapp, the 3d; A. Pierce, L. Kimball, G. Phelps, J. E. Ainsworth, H. L. Smith, the 4th; A. C. Chandler, the 5th.

A. Merrill—We can purchase the books for which you enquire for 50 cts. each, *cash*—one quarter off by the quantity.

J. Titus—You will see that we now credit you $3 for the $1, and Wm. L. $2.

B. Perham—Will send as soon as we can.

Wm. Gatta—Sent.

H. H. Gross—As we could not send to you at the place you named by the time you wished, please inform us to what point we shall now direct.

W. King—Money received—sent book.

G. W. Clement—You were credited in August, '47, to No. 352; in Feb., '48, $1, to No. 378; and in March, '49, $1, to 404. We now credit you $2 to 456—the Harps not included. If not correct, please rectify.

I. F. Lee—Bro. H. is West, and will probably write you on his return. The letter you refer to was received. There is no church organization here of a nature to recognize members not meeting with them. And if there were, it would not be practicable to have the watch and care of one at a distance, as church fellowship requires. They could only recognize one at a distance as a brother in Christ, looking with them for the same appearing, but could take no responsibility respecting his standing.

J. Parsons—Shall be pleased to have you continue so to do.

A. Pierce—The Question books you enquire for are not published, but will be as soon as we get the means, or can remove a portion of our present load.

M. Post—The papers returned would be of no use to us.

R. Hutchinson—Your order was so large, we have not been able to fill it yet—hope to in a week. We do not find the name of Wm. Taylor at any of the places you mention, and therefore have done nothing with that request—waiting for further direction.

### TRACT DISTRIBUTION AND MISSION FUND.

F. - - - - - - - - - - - - - - 50 00

### TO SEND THE "HERALD" TO THE POOR.

F. - - - - - - - - - - - - - - 50 00
Miss S. H. Knight. - - - - - - - - - - 0 50

NOTICE—In consequence of some delay in getting the Canada Tent into operation, the brethren in Durham, Caldwell's Manor, and Odell-Town need hardly expect it to visit those places this fall. R. Hutchinson.

Bro. Himes will pitch the Big Tent in Syracuse, N. Y., Sept. 15th. The meeting will continue one week.

### TENT MEETINGS, &c.

A tent meeting will be held in East Hebron, N. Y., to commence Sept. 12th, at 10 A. M., and continue over the Sabbath. As this is new ground, we hope that there will be a gathering of the saints. Brethren, come prepared to take care of yourselves.

Also one at Jamaica, Vt, near Rawsonville, commencing Sept. 18th, at 2 P.M., and continue over the Sabbath.

Also one at Winchester, N. H., near the village, commencing Sept. 25th, at 7 P.M., and continue as long as shall be thought best. As this is new ground, brethren will come prepared to take care of themselves. R. V. Lyon, A. Brown.

A Tent meeting will be held at Charleston, Vt., commencing Sept. 12th, to continue over Sunday. Brn. Bentley and Cummings are expected to attend.

There will be a Camp-meeting held at Exeter, Me., Penobscot co., about twenty miles from Bangor, in a grove owned by Mr. Joy Barker, within a few rods of the Chamberlin meeting-house, to commence Thursday, Sept. 13th. It is hoped that the brethren will try to have their tents erected on the 12th. Preaching brethren are requested to attend, and labor for the salvation of souls. Brn. D. Churchill and J. Couch are expected to attend. (In behalf of the committee.) I. Damman.

A Tent meeting will commence at Shipton, C. E., Saturday, Oct. 6th, at 10 A.M., and hold over two Sabbaths. Brn. S. and W. Burnham, and others, will attend. I. H. Shipman.

### APPOINTMENTS.

Bro. Hale may be expected to preach at Worcester Sunday, Sept. 9th.

Bro. N. Billings will preach at Alna Sunday, Sept. 16th, thence to Hallowell; Richmond, 25th and 26th, as brethren may appoint; Brunswick, 27th and 28th; Portland, Sabbath, 30th.

Bro. S. N. Gears will preach at East Randolph, the 11th, 5 P. M.; Pomfret, 12th, 5 P.M.; North Springfield, 13th, 5 P. M.; Grafton, 14th, 5 P. M.; Northfield Farms, Mass., 16th.

Bro. D. T. Taylor, jr., will preach in Thompsonville Sept. 11th; Cabot the 12th; Belchertown the 13th; Ware village the 14th; Athol Sunday the 23d.

Bro. S. I. Roney will preach at Waterbury, Vt., Sept. 11th; Burlington, the 12th; Alburgh or Clarenceville (where the brethren think best), Sunday, 15th; Massena, Sunday, 22d.

Bro. I. R. Gates will preach in South Abington Sunday, the 16th, and in Essex the 23d.

Bro. C. R. Griggs will preach at Hawley Sunday, Sept. 9th.

### MEETINGS.

A conference will commence at Sugar Hill, N. H., Thursday, Sept. 27th, at 1 o'clock, and hold over the Sabbath. Brn. Edwin and Wesley Burnham will attend. We cordially invite all who feel an interest in the great cause of the kingdom of God, to come and worship with us. I. H. Shipman.

A meeting will be held at Bro. Burrows' place, to commence Sept. 22d, at 2 P.M., and hold over the Sabbath. Bro. Payson and friends in that region are invited to attend.

Also one will be held in Coburg, to commence Sept. 29th, at 4 P. M., and continue over the Sabbath, or longer, as may be thought best. Bro. Johnson, of Matilda, is invited—the friends will see that his expenses are attended to.

I shall have a supply of Testaments and Hymn books at these meetings. Those that cannot come may send by those who do. I was prevented from fulfilling my appointments by an attack of fever and ague. D. Campbell.

There will be a camp-meeting held at Yardleyville, Bucks county, Pa., four miles above Trenton bridge, in a grove connected with the Yardleyville Boat-yard, to commence Thursday, Sept. 13th. Friends abroad are invited to meet with us. The express from Philadelphia will be about 50 cts., and from New York, $2, by 6 o'clock morning train. J. Litch.

Bro. H. H. Gross appoints to hold meetings as follows, associated with Bro. Ingmire, or other efficient brethren:—In a grove at Benedict's Corners, Fulton county, 14 miles north of Amsterdam, Sabbath, Sept. 9th; Jamesville, Saratoga county, 15th; in the Baptist church at Greenfield Centre, commencing 18th, at 7 P. M., and continuing at 10 A. M. and 2 and 7 P. M. each day till the 23d. Post-office address from Sept. 8th to the 22d, Greenfield Centre, Saratoga co., N. Y.

A tent meeting will be held at Canandagua, commencing Wednesday evening, Sept. 12th. We hope for a general gathering from surrounding towns.

Also one at Laona, where Brn. Whitaker and Crawford may appoint, commencing on the evening of Sept. 26th. Come with tents and provisions, so far as you can. Do not be afraid of sacrificing to God with cost. (1 Chron. 21:24.) J. C. Bywater, G. W. Burnham.

A conference will be held at Kensington, N. H., to commence on Friday, Sept. 14th, and continue over the Sabbath. A general invitation is given. (By request of the brethren.) H. Plummer.

A conference will be held in Holderness, N. H., commencing the Friday before the fourth Sabbath in September, and continue over the Sabbath. The undersigned expect to attend.
Edwin Burnham, Wesley Burnham.

### NEW WORKS—PUBLISHED.

1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by Tittman. Price - - - - - - 75
2. The ADVENT HARP, designed for believers in the speedy coming of Christ. - - - - - - - - 60
3. The BATTLE OF ARMAGEDDON—revised and enlarged—By J. P. Weethee. - - - - - - - - 38
4. THE LAST HOUR—OUR SPECIFIC WORK—$1 per hundred, single copy - - - - - - - - - 2
5. THAT BLESSED HOPE—$1 per hundred, single - 1 1-2

ENGLISH BIBLES.

A small Pocket Bible, gilt edge, without reference. - - 50
The same, with a clasp - - - - - - - - - 63

### AGENTS FOR THE HERALD.

Albany, N. Y.—F. Gladding, 111 Jefferson-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, N. Y.—F. McWilliams.
Cincinnati, O.—Joseph Wilson.
Derby Line, Vt.—S. Foster, jr.
Detroit, Mich—L. Armstrong.
Eddington, Me.—Thos. Smith.
Granville Annapolis, N. S.—Elias Woodworth.
Hartford, Ct.—Aaron Clapp.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—L. L. Knowles.
Low Hampton, N. Y.—L. Kimball.
Malone, N. Y.—H. Buckley.
Milwaukee, Wis—Saml. Brown
Morrisville, Pa.—J. F. Lanning
New Bedford, Ms.—H. V. Davis
Newburyport, Mass.—J. Pearson, Water-street.
New York City.—Wm. Tracy, 75 Delancey-street.
Philadelphia, Pa.—J. Litch, 16 Chester-street.
Portland, Me.—Peter Johnson, 24 India-street. [ding.
Providence, R. I.—G. R. Glad-
Rochester, N. Y.—Wm. Busby.
Toronto, C. W.—D. Campoell.
Waterloo, Shefford, C. E.—R. Hutchinson.
Wo'ster, Ms.—D. F. Wetherbee.

For Great Britain and Ireland.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

## Receipts for the Week ending Sept. 5.

*The No. appended to each name below, is the No. of the* Herald *to which the money credited pays. By comparing it with the present No. of the* Herald, *the sender will see how far he is in advance, or how far in arrears.*

E. Smiley, 456—75 cts.—E. Berry, 430; J. H. Sutliff, 456; L. W. Hoyt (tracts and) 452; M. M. Clark, 469; Mrs. R. Chandler, 456; A. Loomis, 456; C. W. Dunford, 456; J. B. Waite, 430; W. A. Salsbury, 456; P. Davis, 456; Elder W. Ramsdell, 456; E. Vanbluk (book and) 468; A. Kenny, 456; J. Kenney, 456; N. N. Woods, 456; Wm. Cook, 438; L. Kimball, 456—and $15 on acc't; H. Durkee, 456; Mrs. Island, 456; Mrs. James, 456; C. Burroughs, 456; C. Tyler, 456; J. Titus, 430; W. Ladd, 430; M. Whitcomb, 448; Wm. Bennett, 456; J. Vaughn, 430—each $1—Thos. Smith, on acc't—$1 25—J. O. Tasker, 456; J. Goss, 456; G. W. Clement (credit you $2), 456—each $1 50—H. Case (and 25 cts. on C. H.), 430; I. Damman, on acc't; S. B. Goff, 456; E. H. Glidden, 430; B. F. Gilbert, 477; C. Norton, 456; C. White, 430; G. Cutting, 482; G. H. Childs ($1 on acc't), 456; M. Pendleton, 430; L. C. Neal, 456—sent tracts; R. Severns, 436—each $2—J. Blaisdell (50 cts. for C. H.), 433; A. Pratt, 482—each $3.

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# ADVENT HERALD.



*Luke* 9 : 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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For the "Herald."

## The Child's Sleep.

BY MRS. A. C. JUDSON.

[Suggested by the account in the last "Herald" of Dr. Shaw's little girl, who died, saying, as was her usual custom when going to rest—"Good night, mamma, good night."]

Dear child! she laid her down to rest,
Calm as the summer's breeze;
Just as it gently wakes at eve,
And sighs amid the trees.

"Good night," she breathed in accents sweet,
And closed her dreamy eyes:
As if with sunbeams of the morn
Again to wake and rise.

Alas! she knew not of that sleep,
So fearful, so intense;
And knowing not, she feared no ill,
That babe of innocence.

And so she slept—but not to wake
To earthly light again;
To feel no more the mortal thrills
Of pleasure, or of pain.

But parents, take your treasure now,
And lay it in the dust;
Your eye uplifted, and the heart
Cheerful with hope and trust.

True as there is a God in heaven,
When death's dark night is o'er,
Your little slumberer will awake,
And rise to sleep no more.

If "heirs of God," 'twill be your joy
Then to behold her face;
And join with her in songs of praise
To grace—triumphant grace.

## Chardon Street Lectures No. 12.

BY J. P. WEETHEE.

### SESSION OF THE ANCIENT OF DAYS.

DAN. 7:9, 10, 26, 25; REV. 13:5-10.

IF we have succeeded in making clear to your minds the fact that the little horn of Dan. 7th, and the agent whose words, deeds, and fate, are recorded in Rev. 13:5–10 are *one*, you are prepared to follow us, while we present John's view and improvement of the same court session and judgment. In so doing you must bear in mind, that John uses the family name, in describing said agent,—viz., "wild beast,"—while Daniel calls it by its distinctive cognomen—"little horn," as a member of that family.

The character and destiny of this agent attract the notice of the Revelator.

1. Its *mouth*, the organ of speech, is here named as a *gift*, having a special office.

2. Its *words—decrees—bulls*—claimed attention, "speaking great things and blasphemies," "opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

3. *Its wars.*—"Power was given him to make war forty-two months." "It was given to him to make war with the saints, and to overcome them."

4. *Its destiny.*—"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." It is here intimated that such would be the length and severity of his persecutions, and the long delay of his judgment, that it would require of the saints much "faith and patience."

The acts of the agent above described are in the past. This will be admitted. Has the sentence here brought to view been executed? If the decision and judgment are not yet completed, how far has the execution progressed? The sentence contains two parts—a *captivity*, and an execution by the *sword*. Has the civil dynasty—the central kingdom of Italy—symbolized by the little horn of Dan. 7th, and here represented as a member of the family of the leopard beast, passed through either part of the sentence? Did the chief officer of that dynasty go into *captivity?* In proof we refer you to our last lecture. The narration is there distinct. A more accurate accomplishment should not be anticipated. It was fulfilled literally, as the laws of symbolization would here require. How soon the latter portion of the sentence will be executed, we are unable to say. All we can now state is, that that *civil dynasty has not yet ended its days, as we understand the Scriptures to teach; but its existence must be ended by the sword, in battle, or by the hand of an assassin.* Such are our views of its close for the reasons above stated. God will execute to the letter, his own decision.

*Summary.*—In our first discouse we stated, that God's plan, as exhibited in his providences, has been, to enter into judgment with nations, whenever they have filled the cup of their iniquity. The old world, the cities of the plains, the fate of the ten, and of the two tribes, Israel, and of Jerusalem, were named as examples.

In our second lecture we showed that the 7th of Daniel brought to view a judgment of the same class. This position was established by presenting the original of Dan. 7:9, and by the explanation of the angel, and from the fact that said chapter describes a judge, judges, officers, court session, plaintiff, and defendant.

In the third discourse we identified the criminal, by sketching the life of the Italian central civil dynasty, and by proving said race of kings guilty of all the charges preferred against the little horn of Dan. 7th, and by noticing its sentence and execution as already in part accomplished.

In the fourth lecture we have traced the same criminal through the Apocalypse, and, by comparing the features as given by Daniel and John, have learned his fate. Having, therefore, presented clear testimony that the sentence passed by the Ancient of days, on the criminal aforesaid, has been in part executed, we are forced to the conclusion that the judgment of that power is in the past. Justice requires it. God does not execute before he judges. This position will be admitted.

*When did the Ancient of days begin to sit in judgment on the little horn?*

As no part of the sentence had been executed up to 1797, but was in 1798, we have dated its sessions as early as A. D. 1780. Near that time the thrones were placed, the Ancient of days was seated, the criminal arraigned, the charges preferred, "the books opened," the testimony given, the defendant found guilty, sentenced, and the executioners appointed to carry out the decision of the court. This is the first judgment recorded in the Apocalypse. The agent is described in Rev. 13:5–9. His sentence is recorded in the 10th verse. As that criminal was a noted warrior, and a persecutor of the saints, and as the execution of the sentence passed upon him was to introduce a remarkable era, we should expect that that judgment, which was to be followed by such important results, would occupy a prominent position in the Revelations. Does it hold such a position? When this court began its sessions the Supreme Judge apprized the world of the fact, by writing upon the face of the heavens his signs, and, by showing his vindictive power among the nations. This event marks the era of *signs*, and of *extraordinary agents*. That era we call the *judgment era*, because the Ancient of days (God the Father) commences his judgments upon the members of that family, which gathers all the enemies of God to the battle of that great day. The first member sentenced and executed is the *little horn.*—That judgment is brought to view in Rev. 14: 6, 7. The signs connected with it, and which are designed to draw the attention of mankind to the coronation of the Son of Man as King of kings, and to his return, are numerous. At present we shall merely name some of the most noted. "And I will show wonders in the heavens above, and on the earth beneath, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord shall come"—(day of the great battle.)—Joel 2:30, 31. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."—Matt. 24:29.—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for apprehension of those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:25, 26. These signs must have a literal interpretation, for the following reasons: 1. As the earth and the heavens are about to undergo a material change, we should expect from them some indications of such a revolution, and renovation; 2d. The mass of mankind take more notice of the physical than the moral changes; 3d. There are signs which symbolize great political revolutions (Rev. 6:12–17); 4th, The terms make any other than a literal interpretation absurd. Joel speaks of the "heavens *above*," and "the earth *beneath*," and names signs belonging to each. Jesus says: "There will be signs in the sun, moon, and stars, and upon the *earth* distress of nations with perplexity." Such language shows two classes of signs, the one located in the heavens, the other on the earth, both on land and on the sea. In plain historic prophecy no other understanding is, by any means, consistent. But it is objected by some that "meteors" are not *literal stars.* All atmospheric phenomena are meteors. They are either luminous or opaque. Storms of all kinds are meteors of the latter class, halos, the ignis-fatuus and shooting-stars of the former. We call any celestial phenomena, which can be seen by the natural eye, literal. Falling stars are more easily seen than the fixed. As the same Greek word is applied to every class of stars, the adjective can alone determine which class is intended, such as falling, shooting. The falling are not fixed stars. The falling stars are selected as symbols of falling nations. A symbol better fitted for the illustration could not be selected. As further proof that shooting-stars are here intended, we remark that the term *falling* is never applied, in Scripture, to the sun, nor moon. This fact is worthy of particular notice. How consistent with the Divine character, that when he enters upon a trial, so important that he should apprize the world of the fact, by a variety of signs, both physical and moral. Yet these signs need *expositors.* And here we are prepared to introduce to your notice the manner in which God has heretofore dealt with the human family.

*He has never left his judgments without expositors.* Nor can we believe that his judgment on the little horn forms an exception.—Trace every noted event recorded in the Bible, and you will there learn that God has made use both of prophets and expositors; the one class to predict events, the other to expound the nature of said events, and to call the attention of mankind to their accomplishment. A few examples will make plain this position.

1. *The old world had its prophet and expositor—Noah.*—During the long delay of the flood, while the ark is being erected, Noah is preaching righteousness to the ungodly. The flood, we may suppose, was then the theme of every sermon. While God sits in judgment, and the testimony against their corruptions accumulates, he sends to them his faithful prophet to declare an event, and its bearing upon their future destiny. All the inhabitants had an opportunity of learning the nature of the flood, its design, the mode of escape, and their duty as connected with said judgment. When it is said, "They *knew* not until the flood came, and took them all away," we understand that they were so engaged with "eating and drinking, marrying and giving in marriage," that the preaching of Noah had no place in their affections. Our Saviour draws the analogy between that age, and its judgment, and the age which shall witness the second appearing of the Redeemer.

2. *Israel and Judah had their prophets and expositors.*—The judgments of Jehovah fell not upon them without ample warning. They had light. No pains was spared, no opportunity neglected. Their duties were taught them, and the punishment which God would visit on their sins. Every Jew sinned with his eyes open. They went into captivity because they loved those acts which they knew would lead them there.

3. *Jerusalem had its faithful watchmen.*—Many saw the sword coming, and gave the alarm. They escaped the guilt of the blood of that people. Christ predicted its second fate, and gave them a sign when to escape.

4. *The four Gentile monarchies have had their prophets and expositors.*—God re-printed upon the mind of Daniel the metal-clay image, its features, and its fate. Additional features are brought to view under the symbols of four beasts, and amplified in the 8th, 9th, 11th, and 12th chapters. A chain of events is here brought to view, extending from the days of Daniel to the time when he shall stand in his lot. At every link of this chain God has stationed expositors. Every event in this series has been explained to the world, both before and after their fulfilment. This we can safely declare of all that have transpired up to the "session of the Ancient of days," or the judgment on the little horn. Daniel traces the Gentile family to its submersion in the flood of fire. John gives a history of the saints from his days to their establishment in the kingdom of the Messiah, on the territory promised to Abraham and his seed. Each prophet has his office, the one to trace a line of nations, as a family to their overthrow, the other, to follow the trials and destinies of the people of God. John speaks of the Gentile family only as it oppresses the saints. An event in Daniel's chain is thus noticed by our Saviour: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,"—intimating that they should be so familiar with his predictions as to know when it should take place, and flee as directed. The prophecies of Daniel and John have been familiar to some Christians in every century of the Christian era. Those familiar with ecclesiastical history will be able to trace a line of expositors from the apostles even through the dark ages. With the charts of Daniel and John they have been able to locate every important event. These remarks are designed to apply to all the noted acts which have transpired in either chain of prophecy, up to the commencement of the present century, or near that time, where we locate the sessions of judgment on the little horn. Our lectures on this subject have been designed to show, that Daniel and John delineate the character, trial, and execution of a noted dynasty of civil rulers: and that God has reared up, in every century of its life, persons to trace and identify said body. When his trial is passed, and his execution commenced, shall no persons be reared up to apprize the world of the facts, and their duties as growing out of these events?

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## A Dissertation on the Judgment.

BY WILLIAM MILLER.

JUDGMENT is the sentence or decision of a judge, and implies that there is a right and a wrong, a good and an evil. In judging, it is always supposed that the judge will, in his judgment, bring to light the right and wrong, the good and evil. And in judgment, too, it is expected to receive rewards and punishments, according to the law by which we are judged. There are many judgments spoken of in the Scriptures: but my object will not be to take you into all the different ways in which judgment is there used, but I shall endeavor to prove that God hath appointed a day of retribution, in which he will judge the world in equity and truth; those under the law he will judge by the law, and those under the gospel, by the gospel.

*I. I will prove that there is a day appointed for the judgment of the whole world, after the resurrection of the dead.*

Acts 17:31: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

It is very evident that those who heard the apostle, understood him to assert, plainly, that there was a day of judgment appointed, in which all men that were dead would be raised and participate in, as well as those who were alive. See what follows (v. 32): "And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." Again, Rom. 2:16:—"In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel." We see by this passage, that the day of judgment spoken of in this text is yet in the future; for every man knows that every secret thing is not yet brought to light. Luke 8:17: "For nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad." Or, as Paul says (1 Cor. 4:5): "Therefore judge nothing before the *time*, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and *then* shall every man have praise of God." What *time?* In the day appointed. And when? When the Lord shall come. Then shall every man who has done well have praise of God. "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Again, we are told, that Jesus Christ is to judge the quick (or the living) and the dead, at his appearing, and his kingdom. Acts 10:42: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of the quick and dead." 2 Tim. 4:1: "I *charge* thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Also, 1 Pet. 4:5: "Who shall give account to him that is ready to judge the quick and the dead." By these passages we are taught that there is a judgment after death, at the resurrection. You will permit me to bring another text, to prove that Christ will judge his people at his coming. Psa. 50: 3–6: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.—He shall call to the heavens from above, and to the earth, (that he may judge his people,) Gather my saints together unto me, those that have made a covenant with me by sacrifice.—And the heavens shall declare his righteousness, for God is judge himself." This passage, if it prove anything, proves that when Christ comes to gather his elect, he will judge his people, and that all his saints will be there, both which are in heaven and on earth.

Again. Peter clearly shows, that there is a day of judgment, when the world shall be cleansed by fire. 2 Pet. 3:7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This text agrees with the fiftieth Psalm, and evidently refers to the same time, when Christ shall come; for he in the tenth verse says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with great heat; the earth also, and the works that are therein, shall be burnt up." We learn by this passage, that it is the same time as Paul tells us in 1 Thess. 4:15–18; also, 5:1–4: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." And in 2 Pet. 3:15, 16, we are assured by Peter that Paul "had written unto us concerning these things." Paul speaks of the same day of the Lord coming as a thief, &c., and says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God: and the dead in Christ shall rise first."

Let these passages be sufficient to prove that God has revealed unto us the following truths:

1. That he has appointed a day of judgment.
2. That the judgment follows the resurrection.
3. That his saints are raised and judged at the second advent of our Lord Jesus Christ.

*II. I will now show how long that day will be, and when the wicked will be raised and judged.*

1. This day of judgment is often called "the day of the Lord," as in Isa. 2:12: "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up, and he shall be brought low." Isa. 13:9: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger; and he shall destroy the sinners thereof out of it." (Consult Isa. 34:8; 61:2; 63:4.) These passages all go to show, that, when Christ comes to recompense the controversy of Zion and reward his people, he will destroy the incorrigible, the proud, and wicked out of his kingdom. And we are clearly made to understand by the prophets and apostles, that this is to be done by literal fire. And Christ, in the parable of the tares and wheat, more than intimates the same thing. Malachi, in the fourth chapter of his prophecy, shows, as plain as words can make it, "that the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts; it shall leave them neither root nor branch." This day has not yet come, certainly, that *all* the proud, and *all* that do wickedly, are burnt up—not one of them left. We have too much evidence that there are such characters yet in the earth; and as the word *all* is said by our opponents to mean *all*, they, of course, to be consistent with themselves, will not deny the conclusion. "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." This, to me, is a plain figure of the coming of Christ, the resurrection of the saints, the meeting of Christ in the air, and the security from the burning wrath of God, when the proud and wicked are consumed. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day I shall do this, saith the Lord of hosts." It is evident that the bodies of the wicked are now burnt, and are not raised, for they are ashes: this, then, must be a day between the destruction of the wicked and their resurrection. It is after the resurrection of the righteous, for they have gone forth from from the dust and the grave to meet the Sun of righteousness. They have received the last healing beams from Christ, in his second advent. Death is now conquered; for they now stand in their lot on the earth; they are alive, for they shall tread down the wicked in "that day." In what day? I answer, in the day of the Lord; in the day between the two resurrections, of the just and of the unjust. John says (Rev. 20:5, 6): "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This is the day of the Lord, a thousand years. Is this day to be understood a literal or figurative thousand years? I answer, literal, for it is an explanation of a figure, rather than a figure. 2 Pet. 3:8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day;" that is, one day with the Lord is as a thousand years with us. It is evident that Peter is talking about this same judgment day in the 7th verse; in the 8th and 9th verses he explains the length of the day, and gives a good reason why it is a thousand years—because God is long-suffering. Then, in the 10th verse, he goes on to describe the same day as spoken of in the 7th and 8th verses, there called judgment day; but, in this tenth verse, it is named, the "day of the Lord."—(*To be continued.*)

## The Letter and the Spirit.

The true issue bids fair at length to be made. The principles on which the inspired Word is to be interpreted are beginning to attract attention and to engage the pens of able men. What the Newchurchman has so long deside-rated in vain seems at last likely to be accorded to his wishes,—viz., a bold, distinct, unequivocal carrying out, to its just results, of the literal theory of interpretation. It is immaterial to him whether this be done in formal antagonism to Swedenborg's doctrine of the spiritual sense, or on any other ground.—What he desires is to see the principle asserted, defined, and defended. Hitherto the course of the literalists has been far from exemplary. While they have for the most part agreed in denouncing the spiritual hermeneutics of the New Church, they have been at sad odds among themselves, as the warfare on the field of Prophecy abundantly testifies. The Millennarians, under the leadership of Cuninghame, Bickersteth, Birks, Elliott, Duffield and others, charge upon their opponents, among whom are Faber, Stuart, Maitland, and most of the theological schools of the age, a bold and presumptuous denial of the plain literal purport of Scripture, and the adoption of a vague spiritual or mystical sense which completely evacuates the Divine oracles of their genuine significance and force. On the subject, for instance, of the Second Advent, the one party plants itself upon the strictness of the letter, and contends for a visible personal coming of the Son of God in the clouds of heaven, to be seen by every eye, while the other is accused of submitting these clear predictions to some exegetical alembic, which so effectually subtilizes and evaporates their meaning that nothing remains to answer to the splendid annunciation but a mere interior and invisible work of the Spirit upon men's hearts. Thus we behold the so-called literalists arrayed against the so-called spiritualists, and yet both arraying themselves in avowed hostility against what we venture to denominate the true spiritual interpretation of the New Church.

In this controversy the literalists have the advantage, while the spiritualists are nearer the truth; for the former are consistent with their principles, while the latter are not. Consequently they are unable to stand the brunt even of the rough and inerudite assailings of Millerism, except by a virtual ignoring of the whole subject of eschatology. They have not answered the arguments of their opponents, nor can they do it on the ground which they themselves professedly occupy in respect to a Millennium. Assuming that that period is yet future, and its commencement of no distant date, the Literalists, or Adventists, bear down with overwhelming weight of argument upon them, maintaining that the Second Coming precedes and ushers in that sublime era. The spiritualists say nay, but refuse to commit themselves to a defined position. All that they know is that there is to be a Millennium of some kind, occurring at some time, introduced in some way, and brought to an end from some cause, and that immediately thereupon the Lord is to descend from heaven, burn up the earth, raise the dead, and administer the judgment, but as to the what, the when, the how, the why—on these points they rest content in *knowing nothing*, because of the impression taken up that *nothing is to be known.* [Note 1.]

Such, in the main, has hitherto been the position of affairs. The literalists have fair possession of the field, and nothing detracts from the conscious glory of their prowess but the apathy of the former occupants, who are actually so indifferent to the whole matter that they do not know that they are conquered. The victors indignant at this stupid or torpid insensibility to their achievements, have been intent upon rousing them to the sense of their disaster, instead of allowing themselves to indulge in the vain dream that their fighting is to be done in the far-off days of Gog and Magog. Still, however, they have slumbered and slept in the easy-chair of their traditional faith or no-faith, till of late their listlessness has been somewhat rudely invaded by the stirring notes of a new champion of the pre-millennial tenet, who has evidently entered the arena with a determination to be heard and to be felt.

Mr. Lord comes into the prophetical fray, like Cœur-de-Lion of old, as much to the wonderment of his friends as of his foes. Both parties are aghast at his bearing. He is willing to fight single-handed, and cares as little who follows as who confronts him, and if the sweep of his hermeneutical battle-axe occasionally clips a head from off the shoulders of one of his own acolytes, while it decapitates some scores of the adversary, he passes on heedless of the effects of the stroke and ready to repeat it in the next *melee*. It is quite amusing to see how the "Advent Herald" eyes askance this dubious defender of its cause, who neither shakes hands nor gives countersigns, but goes right ahead in the work in demolishing all manner of interpreters, and displaying an order of tactic snever witnessed in biblical warfare before. [Note 2.] In the announcement of the plan and scope of the "Theological and Literary Journal," he thus puts a trumpet of no uncertain sound to his lips:

"We shall therefore endeavor to show the necessity of a revolution in prophetic interpretation, by stating and confuting the hypotheses on which expositors have heretofore proceeded. We shall next unfold and demonstrate the true laws of interpretation. In connexion with these, we shall review the principal writers of the present day, and point out the errors of their systems; and finally, we shall state the solutions, to which, in our judgment, the legitimate laws of explication lead, of those prophecies especially which relate to the future, and point out the peculiar duties they impose on the church. We shall indulge in no visionary theories. We shall give no countenance to the wild dreams of enthusiasts and fanatics, who have dishonored the subject by their extravagances. We shall yield no sanction to interpretations which we deem erroneous or defective. The Journal is not to be the vehicle of the conflicting opinions, which those who have already studied the prophecies, or may hereafter give them attention, entertain. Our aim is to overturn false systems, and give prevalence to the truth. We cannot, with propriety, obstruct that endeavor, virtually surrendering our own views, and giving currency to what we regard as error."—P. 8.

If this plan has not been fully carried out, it is owing to no lack of ability or self-reliance on the part of the writer, for his pages are instinct with a vigor peculiarly his own, and though his logical projectiles strike powerless against the shield of the New Church, yet we can readily admit that we should feel less security encased in the fragile ægis of the old system against which he mainly directs his attacks. Although we are entirely conscious that he looks with profound contempt upon the system of doctrine and interpretation known as that announced, not originated, by Swedenborg, yet *we* have been diligent readers and careful ponderers of all that he has imparted to the public since entering upon his present bold career of scriptural investigation and exposition. Contrary to all that we could ever expect from him, we confess to a decided liking of his fearless and manly style of discussion, betokening, as it does, a conviction of truth which is the result of deep examination; albeit we rise from the perusal of his reasonings just as strongly assured of a fundamental fallacy running through them as he doubtless sat down assured of their soundness. We trust this free utterance may minister no offence. The *veniam petimus* (pardon sought) pleads in its behalf the *vexiam damus* (pardon bestowed), and the coin of candor ought ever to pass current in the commerce of minds honestly intent upon the pursuit of truth and rejoicing in the element of freedom. We have our opinions, for which we hold ourselves ready to give abundant reasons, on the subjects which Mr. L. has treated, and if we find ourselves forced to dissent from his conclusions, we shall expect our dissent to weigh only so far as we clearly develop the ground on which it rests. The gratuitous odium which unfortunately attaches to the system we have espoused will no doubt preclude any other than the usual reply to our arguments, viz.—that Swedenborg was a crazy enthusiast, and that reasoning is thrown away upon such wretched "stuff as (his) dreams are made of"—yet we shall not be deterred from attempting a sober and rational critique upon several of the leading positions of Mr. Lord, thanking him, however, in the outset, on the way, and at the end, for taking a stand which enables us so directly to join issue with what we have long contended to be enormous falsities in the principles of biblical interpretation. Still it is not without regret that we encounter the falsities in the speculations of Mr. L. from whose work on the Apoca-

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lypse and a pamphlet in reply to Mr. Elliott, noticed in our first volume, we had *hoped* that different results might have been reached, although we could not then be insensible to the fact that the approximation hinted at to our views was one that rather *promised* than *evinced* an accordance that we could rejoice over. But our allegiance to truth compels us to the disregard of persons in defending its claims, although in the remarks that follow we shall sink the propounder as much as possible in the propositions which we gainsay.—(*To be continued.*)—*New Church Repository.*

*Note* 1.—This admission is no more than the truth. In opposing us they present no clearly defined theory, are at variance with themselves respecting the truth, and are seemingly indifferent, many of them, to what is taught respecting those questions in the scriptures.—Ed.

*Note* 2.—We bid him God speed, perfectly indifferent whether he is under the banner which floats over our hosts, so long as he battles manfully for truth.—Ed.

## Resource in Trouble.

Cast thy burthen upon the Lord, and he shall sustain thee: He shall never suffer the righteous to be moved.—*Psalm* 4: 22.

There is a distinction between human learning and divine. In human things, the opinions of the learned in one age are different from the opinions of the learned in another age. There is "One Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in all." God's children are all taught the same lesson, bear the same testimony, tread in the same steps.

But who are the persons to whom these words are addressed? They are the righteous, that is, persons resting on the atonement: being justified by faith, they have peace with God, through our Lord Jesus Christ. They are renewed and sanctified by the Holy Spirit, and are enabled "to live soberly, righteously, and godly, in this present evil world." But while they do this, God has never told them they should have no trouble, no cross, nor burden, no anxiety; but, on the contrary, he tells them that they shall, for "all that will live godly in Christ Jesus, shall suffer persecution." But while they have their trouble, they are directed what to do with it.

They have—

I. A charge given them: "Cast thy burden upon the Lord."

II. A promise given them: "and He shall sustain thee."

I. This charge is the same as that in 1 Pet. 5: 7. "Casting all your care upon Him, for He careth for you." Also that given by our Lord, (Matt. 6: 25-34.) "Therefore, I say unto you, take no thought for your life," and Luke 12: 22, 32, "Consider the lilies, how they grow." The Scriptures not only give us the charge, but set before us examples of those who acted upon it.

"Cast thy burden upon the Lord:" whether it be the burden of guilt, like that of David—Ps. 51; and Peter, Matt. 26: 75—or the burden of overwhelming care, Gen. 31: 13; or the burden of fear, like that of Jacob, Gen. 32: 9-11; of danger, like that of Hezekiah, Isa. 37: 15; and of Asa, 2 Chron. 14: 11. Whether it be a peculiar temptation, like that of St. Paul, 2 Cor, 12: 8-10; or some special visitation from God, like the sickness of Hezekiah, 2 Kings, 20: 1-6; or, if it be the burden of an ungovernable imagination. If the imagination be burdened, life is imbittered, and one sits like a sparrow on the house-top; but whatever it be, if it be a burden, and we are groaning under it as such—if our life is imbittered thereby—and though others may think lightly of it, yet if our shoulders are oppressed by it, we are invited to cast it upon the Lord, with the assurance, "He shall sustain thee." He will bear the up in His arms, "lest at any time thou dash thy foot against a stone." This leads me to consider,

II. The promise given: "He shall sustain thee: He shall never suffer the righteous to be moved."

Unbelieving thoughts will make a man ready to stumble. One that has a burden on his back, can hardly step at all; but if a stumbling-block be put in the way, it will be much more dangerous for him. God does not promise to take off the load, but he promises to sustain us under it. We must take the cordials of God's word as well as the precepts: we read the promises to encourage us. Let us remember, that none of us has any burden but what God has put on our backs, and he alone can make it easy. "He shall sustain thee," or hold thee up. We are commanded to cast our burdens on the Lord, acknowledging that he only can bring us out of trouble. How sadly deceitful and condemned is every other refuge! "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jabez: yet could he not heal you, nor cure you of your wound."—Hosea 5: 13.

What we know, we must know by believing God's word; and this word, which gives us the direction, is the act and the deed of God, sealed by the blood of Christ. He has told us to take no anxious care: He has sent us to the birds of the air, and the lilies of the field, for instruction. Let us leave the heathen to groan under their burdens—to take anxious care of the morrow—who have not got our resources.

God makes burdens excellent commentators on the word: the burden sending us to the word, and the word sending us to God, and directing us what to do with our burdens. Do not make your burdens heavier by conjecture, but read your character, and pray over it. The church is a "vineyard," and has no less benefit from cloudy days than from sunny days.

Have you ever fled to Christ? There is no refuge for the hypocrite. The "righteous" referred to in the text are, in other parts of Scripture, called "saints"—separate from the world—the "faithful"—the "called;" they bring forth the fruits of faith; they look unto Him whom they have pierced, and mourn. God counts them righteous. What a privilege is granted to such! Eyes to overlook, hands to direct all their concerns; your Heavenly Father knows your need; none are left without resource. Mary cast her eyes into the sepulchre: Hannah, to the Lord. However burdened, let us still hold fast the heavenly charter: let us tell God, that we cannot cast our burdens upon him without his help. All who obey this direction, will experience God's faithfulness. They looked unto Him and were lightened; and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles.—*Cecil.*

## Popular Errors. Signs of the Times.

(Continued from our last.)

Bro. Ward:—Having stated the popular views, in the language of respected writers, I briefly commented upon their general positions, in our first number; we now come to consider the scriptural testimony, which bears on the subject.

As Dr. Cox's remark presents the subject concisely, we will repeat his two positions in the form of questions, and proced to answer them.

*Quere* 1st.—Is the conversion of the world to Christ predestined by God, and predicted in the Bible?

*Quere* 2d.—Is the present time a period of transition, revolution, and preparing for the millennium?

To the first of these questions, we reply—No! To the latter, we say—*Yes!*

By affirming one position, and denying the other, it will be seen, that we are divided in respect to the introductory events, and character of, the millennium itself: the ground of this difference will appear as we proceed in our inquiries.

It is not enough for the advocates of the world's conversion, to quote passages of Scripture which refer to a future state of blessedness on earth, for it is admitted as well by Millennarians and Adventists, as by the Millennists,* that there are such scriptures, and that their fulfilment has not been realized as yet, but must be—or the word of God fail.

It is amazing to hear the advocates of the Millennist scheme quote the glowing predictions of millennial blessedness found in the Old Testament, as though the question of the process of transition into that glory was settled by showing that there will be such a "transition." Now there can be no doubt as to the development of a more glorious state of things on earth, but the question is—How is this change to be effected? We contend that the Scriptures give no assurance that it will be brought about by human agency, through the preaching of the gospel, but by the infliction of righteous judgment upon a wicked world, the resurrection of the righteous dead, and the physical transformation of the earth, by God's own omnipotent agency, for the removal of the curse.

But let us consider our 1st *Question.*

Is the conversion of the world to Christ predestined by God, and predicted in the Bible?

We have answered this inquiry in the negative, and proceed to assign our reasons, premising, that we know nothing of God's "predestination" but what is revealed in the Holy Oracles, consequently the conversion of the world is not "predestined," unless it is "predicted," which we shall show is not the case.

Our first reason for rejecting the doctrine of the world's conversion is, that—In connection with the announcements of millennial blessedness in the Old Testament, we have recorded such awful scenes of calamity to, and destruction of the wicked, that we cannot refer them to any other period than the *second coming of Christ.*

If this be the case, then the destruction of the wicked nations of the earth, instead of their conversion, must usher in the millennium.

Do we hear Isaiah predicting that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf and the young lion and farling together, and a little child shall lead them * * * and they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea!" We also hear him describe the agent who accomplishes this great work, and the process of transition. Hear him on this point:

"And there shall come forth a rod out of the stem of Jesse, (this must be the personal Christ who descended from David the son of Jesse, and cannot relate to the Holy Spirit,) and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him. * * * * And he shall not judge after the light of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he *judge* the poor, and reprove with equity for the meek of the earth: and he shall *smite* the earth with the rod of his mouth, and with the breath of his lips shall he *slay the wicked.*"—Isa. 11.

Does he break forth in the sublime language of prophetic hyperbole, and tell us of a period when "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously?" He also tells us that scenes of darkness, and gloom, and judgment preceded this "excelling glory"

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. * * * Fear, and the sword, and the pit are upon thee, O! inhabitants of the earth. * * The earth is utterly broken down, the earth is clean dissolved, (Peter says it "shall melt with fervent heat;") the earth is moved exceedingly; the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgressions thereof shall be heavy upon it, and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth that are upon the earth. * * Then shall the Lord reign in Mount Zion," &c.—(Isa. 24.)

Does the prophet foretel that blessed period, when "they shall fear the name of the Lord from the west, and his glory from the rising of the sun?"

It is after he "put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clothed with zeal as with a cloak," and has "re-paid recompense according to their deeds, fury to his adversaries, and recompense to his enemies."—Isa. 59.

Are we told that "Thy (Zion's) people shall be all righteous, violence shall no more be heard in the land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise?" It is subsequent to the time when "the nation and kingdom that will not serve thee, shall have perished, yea, those nations shall have been utterly wasted."—Isa. 80.

So if we turn to the Psalms (many of which are prophetic, and relate to what is generally called the millennium), we find the same coincidence between judgments and glory in the introduction of the Millennium.

A few passages will suffice to show up the fallacy of interpreting the Psalms to teach the world's conversion.

A text most frequently quoted in the sacred desk, by the advocates of this theory, is found in the 2d Psalm: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession!" But it is remarkable that those who quote it, should be so generally ignorant, or negligent, of the following verses, which tell us for what purposes God gives the heathen to his Son. "And thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. Be wise, now, therefore, O ye kings, and be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling, lest ye perish from the way when his wrath is kindled but a little." Now, what are "the heathen" to be given to Christ for? Why, manifestly for the execution of judgment, and not for conversion. A potter's vessel dashed in pieces is not a suitable figure to represent the preservation and salvation of men. And besides, the New Testament tells us when this will be fulfilled. Rev. 19:11: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns * * * * And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, (Greek, *ethn'e, heathen,*) and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God." Here, in startling and sublime imagery, is described the execution of judgment by Christ; and the Revelator quotes the 2d Psalm as having its application to the period when "Christ and all the armies of heaven" will come to execute judgment upon the wicked of the earth. —(*To be continued.*)—*Impartial Citizen.*

* Millennarians and Adventists believe in the personal advent and reign of Christ. The Millennists believe in the conversion of the world.

## Hungary.

This fatal year, '49—will it never be done with its desolations? Pestilence has stalked, and still stalks, with desolating tread over the broad earth, defacing its green sod to make room for innumerable graves—graves not alone of the weak and the wretched, but also of the mighty, the glorious, the gentle, the lovely, the widely and keenly deplored. And that darker scourge, Despotism, the dominion of brute force and blind selfishness—the lordship of the few for their own luxury and aggrandizement over the many whom they scorn, and sweat, and starve—when before has a year been so fruitful as now of triumphs to the realm of night? Sicily betrayed and ruined—Lombardy's chains riveted—Sardinia crushed—Rome, generous, brave, ill-fated Rome, too! she lies beneath the feet of her perfidious, perjured foes, and in her fall has dragged down the Republicans of France, adjudged guilty of the crime of daring to resist the assassination of a sister Republic. But this is not all, nor half. Germany, through her vast extent, has passed over to the camp of Absolutism—her people still think, but dare not speak, for the bayonet is at their throats, and Democracy is once more treason, since its regal enemies have recovered from their terror, and found their military tools as brainless and as heartless as ever. At last Hungary mounts the funeral pyre of Freedom, and the sacrifice is complete, for Venice must trail her flag directly on the tidings of Gorgey's surrender. She has stood out nobly for a noble, a priceless cause—so has Hungary struggled nobly, and nobly fallen. This is no time for reproaches and recriminations, nor is there certain cause for any. An insurgent race of five or six millions, without credit, finances, or military stores, having to combat its late subjects, though in defence of their common rights, is no match for two great empires, with seventy or eighty millions of blindly obedient subjects, with vast reserves of ordnance and munitions, immense standing armies, and inexhaustible resources of all kinds. There is a sort of truth, not to be set aside, in the bitter French maxim, that "God is on the side of those who have the heaviest artillery." True, the deeper truth is adverse to this, and in the long run crime and outrage are certain of punishment; but to assume that a nation or party must triumph *this year*, or in any particular conflict, merely because it has right on its side, is to speculate blindly, and in defiance of the lessons of history.

All this is very plain now; it was not so clear to us last week. The cause of Hungarian independence was so every way righteous and holy, that we could not realize that it was to be overthrown—that God's inscrutably beneficent ends might be subserved through its

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temporary prostration as surely as by its immediate and signal triumph. Now that all is lost, it seems a marvel that we should have hoped for an opposite result; yet we *did* hope, and could not relinquish that hope while its maintenance was possible.

For the present, all is over, save that a few desperate, heroic patriots will yet sell their lives in fruitless casual conflicts with the minions of Despotism. Hungary is ruined; has become a mere province of the Austrian empire—another Ireland—a Bohemia. Her people must henceforth toil and stint themselves to pay the heavy taxes needed to defray the cost of holding them in chains, and no longer be counted the strength and the reliance, but the cancer and reproach of the tyranny which crushes them.

Nothing now remains but that the wolves should divide and devour their prey. How will they prosper in this? Is it probable that Russia has incurred the immense cost and waste of this campaign, with no hope of advantage save to her ally, Austria, and the general cause of Despotism? We do not believe it. Either Gallicia, or Transylvania, or Turkey in Europe, is her stipulated reward for these sacrifices; which of them, time must soon discover. And if no discord should ensue between the conquerors, it does not follow that there is no retribution for their crimes. How long was it after the final partition of Poland before the capitals of each of the partitioning parties were occupied by a haughty conqueror, after their armies had been defeated and their provinces sliced away? Let us be patient, and see *this* gigantic crime also work out its righteous retribution.

France has played in this contest the ignoble part of Prussia in the wars of France and Austria, for the ten years preceding 1806. Her punishment may be decreed to come first.—Who cares how soon the Cossacks advance on Paris?—*N. Y. Tribune.*





# The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, SEPTEMBER 15, 1849.


## Interpretation of Symbols, Figures, &c.

(Continued from *Herald* of Sept. 1.)

At the end of three and a half days the two witnesses were to be re-animated with the Spirit of God, to the dismay of their enemies. On the 17th of June, 1797, three and a half years from the abolition of the Bible, Camille Jourdan, in the *Council of Five Hundred*, brought up the memorable report on the *Revision of the Laws relative to Religious Worship*, by which France gave permission to all citizens to buy or hire edifices for the free exercise of religious worship; repealing all opposing laws, and subjecting those to a heavy fine who should in any way impede or interrupt any religious service. By this act, the Bible, so sternly repressed, was again placed in honor.

The two witnesses were to ascend to heaven in a cloud. The Scriptures have been not only restored to their former position, but have been elevated far above it. Having since been translated into more than one hundred and fifty languages, they penetrate the remotest regions of the world.

The same hour that they ascended to heaven in a cloud was to witness a great earthquake, the fall of the city, and the destruction of seven thousand men. This was during the old revolution in France—the most violent and convulsive movement ever known among the nations. In it a tenth of its inhabitants, doubtless, perished—seven thousand—a perfect number, symbolizing those slain. Well might the remnant be affrighted, and hasten to give glory to the God of heaven, by the restoration of that book, the setting aside of which had involved them in such dire calamities. Thus passed the second woe—the prelude to the third woe, which cometh quickly.

THE SEVENTH TRUMPET.

"And the seventh angel sounded; and there were loud voices in heaven, saying, The kingdom of the world hath become the kingdom of our Lord, and of his Anointed; and he will reign forever and ever. And the twenty-four elders, who sat before God on their thrones, fell on their faces, and worshipped God, saying, We thank thee, O Lord God Almighty, who art, and who wast, because thou hast taken to thyself thy great power, and reigned. And the nations were enraged, and thy wrath is come, and the season of the dead, when they should be judged, and a reward should be given to thy servants the prophets, and to the saints, and to those, who fear thy name, small and great; and when thou shouldest destroy those who destroy the earth. And the temple of God was opened in heaven, and the ark of his covenant in his temple appeared, and there were lightnings, and voices, and thunders, and an earthquake, and great hail."—Rev. 11:15–19.

As the sounding of the previous trumpets comprised a period of time, so will "the days of the voice of the seventh angel" mark a definite period. Its duration is not revealed: it must, however, cover the season during which the dead are to be judged, the saints rewarded, and the wicked destroyed. By the eleventh chapter we learn that the secret of God is completed, while the angel delays the sounding of this trumpet, by Matt. 24:31, that with its sounding the angels will gather the elect, and by 1 Cor. 15:52 that at its sounding in the twinkling of an eye the righteous dead will be raised, and the holy living changed. The last act of mercy, then, to sinners, will be immediately preceding its sounding—so that there will be no probation, or offer of mercy more—and the instant of its sounding will usher in the resurrection out from among the dead. Its commencement being thus marked, it will witness the establishment of the kingdom of God—if it does not mark the duration of the thousand years.

"And then the sign of the Son of man will appear in heaven: and then will all the tribes of the earth mourn, and they will see the Son of man coming on the clouds of heaven with power and great glory."—Matt. 24:30, 31.

"Behold, I tell you a secret; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trump will sound, and the dead will be raised incorruptible, and we shall be changed,) for this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:51–53.

"But I do not wish you to be ignorant, brethren, concerning those who are asleep, that ye may not sorrow, even as others, who have no hope. For if we believe that Jesus died and arose, even so those, who sleep, through Jesus, God will bring with him. For this we say to you by the word of the Lord, that we, who remain until the coming of the Lord, shall not outstrip those, who are sleeping. For the Lord himself will descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ will rise first: then we, who remain alive, will be caught up together with them in the clouds, to meet the Lord in the air: and thus we shall always be with the Lord."—1 Thess. 4:13–17.

These Scriptures evidently synchronize with the portion under consideration. The "great voices in heaven" are distinct from the response of the elders, who symbolize the redeemed. They doubtless symbolize the shout of the attending angels, with which the coming of the Lord will be announced. They give utterance to the proclamation, that the kingdom of the world hath become our Lord's, and his Anointed. This is the long-promised consummation foretold by prophets, and anticipated by the saints of every age. The kingdom here commenced can be no other than that predicted by Daniel, when he says (2:44), "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Also in Dan. 7:13, 14, 27: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is that referred to in the simple petition, "Thy kingdom come," which was to be the great object of our prayer till the final consummation. It is that which the disciples thought was to appear immediately, when they journeyed towards, and were nigh to, Jerusalem, and which misapprehension he corrected by the parable of a nobleman going into a far country to receive for himself kingly authority, and to return.—Luke 20:12. It is that respecting which they enquired, as the Saviour was about to be taken from them, if he would at that time restore it to Israel; and to which the apostle refers when he declares to Timothy that the Lord Jesus Christ will judge the living and the dead at his appearing and kingdom.

This kingdom is to be an eternal kingdom: "He will reign forever and ever." This is in accordance with the declaration in Daniel, that when the saints of the Most High shall take the kingdom, they will possess the kingdom forever, even forever and ever. To its eternity Nathan testifies when he says to David, "Thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever."—2 Sam. 7:16. Though this was spoken to David, it was to be fulfilled in Christ; for we read in Luke 1:32, 33, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." We read in Isa. 9:6, 7, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever." Daniel says (7:14), "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." To the Son the Father saith (Heb. 1:8), "Thy throne, O God, is forever and ever:" and in Rev. 1:5, 6, the blood-washed throng ascribe to him "glory and dominion forever and ever." The eternity of the kingdom is thus fully asserted, and it is none the less emphatically announced that his reign is to be in connection with his saints, who will reign on the earth.

The four and twenty elders, who symbolize the redeemed, on the declaration of the establishment of the kingdom, immediately respond with glad hosannas, which spontaneously and unitedly burst forth from the enraptured hosts of the ransomed ones, as they find themselves clothed upon with immortality, and in the joyful presence of their gracious Lord.

They offer grateful thanks to the ever-living and Almighty God, because he has assumed his great power, and commenced his reign over this portion of his dominion, which he had permitted to be in subjection so long to an usurper.

The nations had had full opportunity to vent their anger on each other. The heathen had raged, and the people imagined a vain thing. The kings of the earth had set themselves, and the rulers taken counsel against the Lord, and against his Anointed.—Now the time of their anger is past: the time for the exercise of the wrath of Jehovah upon them, has arrived, and they are filled with fear, consternation, and shame. The time has come when the dead are to be avenged—when those who had been slain for the word of God, and for the testimony which they held, whose souls under the altar during the fifth seal, cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth"—find their expectations answered, and the destroyers, or perverters of the earth, in like manner perverted and destroyed. This winds up the kingdom of Satan: his reign terminates, and his subjects are banished. The absence of all the wicked, with the transfiguration of all the righteous living, and resurrection of the just, leaves for subjects only those who have passed the period of their probation, and are introduced into the everlasting kingdom of God.

The opening of the temple in heaven, and the presentation of the Ark of the Covenant, symbolize the unfolding of the mystery in which the administration of God may have been shrouded, making apparent all which may have been inexplicable in his dealings with men; and rendering evident the verity of his promises to his chosen ones.

The voices, lightnings, thunders, earthquake, and hail, are appropriate symbols of the plagues which will fall upon the wicked. These are fearfully depicted in the Scriptures. God says to Job, "Hast thou seen the treasures of hail which I have reserved against the time of trouble, against the day of battle and war."—Chap. 38:22, 23. Judgment then will be laid "to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies. The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm with the indignation of his anger, and with the flame of devouring fire, with scattering, and tempest, and hail-stones."—Isa. 28:17. Mr. Elliott says of this scripture:—

"Forasmuch as no symbolic characters are here referred to, like as in the narrative of the two symbolic witnesses,—by 'the dead' mentioned we seem almost constrained to understand the dead literally, by the judgment their judgment literally, and by the reward to the saints the reward elsewhere spoken of as to be personally communicated to them at Christ's coming. Certainly whatever explanation would affix a figurative meaning to those striking phrases, the dead, to be judged, reward, must be allowed to be unnatural *prima facie*. And so too any which, making the seventh trumpet to include not the momentous events alone that are preparatorily to introduce Christ's predicted reign, but the millennial reign itself, and all other events foretold as to happen beyond it, would construe what is said of the 'time of the dead having come to be judged,' as referring to a far distant post-millennial period, and the judgment of the great white throne not till then occurring.—Presuming, however, that the natural and literal sense of the clause is the true one, how near to the time now present does it seem to fix the consummation! Surely the thought cannot but be felt by us as very solemn."

"So shall the world go on,
To good malignant, to bad men benign,
Under her own weight groaning: till the day
Appear, of respiration to the just,
And vengeance to the wicked; at return
Of him—thy Saviour and thy Lord;
Last in the clouds from heaven, to be revealed
In glory of the Father, to dissolve
Satan, with his perverted world; then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, and peace, and love,
To bring forth fruits, joy, and eternal bliss."

—(*To be continued.*) *Milton.*

## The Literal vs. the Spiritual.

As Adventists, we have planted ourselves on the broad ground of the Literal interpretation of Scripture. When the church dissents from our views respecting the Advent, the restoration of the kingdom, &c., they are obliged to give a *spiritual* meaning to the words of inspiration. We have complained that in this they are not consistent with themselves; for the principles of interpretation by which they set aside the personal advent prior to the millennium, the reign of Christ, and restoration of the earth, if carried to their legitimate results, would also set aside the resurrection of the body, any end of the world, or any final judgment.

Prof. Bush, seeing this inconsistency, made a bold leap, and carried the spiritualizing principle where it would legitimately place him—into Swedenborgianism. In so doing, he may felicitate himself with being consistent with the principles of interpretation he has espoused. He has also another advantage over them. They have nothing to which they can appeal for authority in departing from the letter of the text. The Professor, with all confidence, appeals to the testimony of the Swedish seer!! While to us the *ipse dixit* of Emanuel Swedenborg is of no more authority than that of Behman, Mother Ann, or Joseph Smith, yet those who put faith in him are not like those spiritualizers who have no authority with which to quiet their own consciences for departing from the plain letter of the text.

We have long desired to see the merits of the two systems fairly presented to the public by competent writers on each side. There is some evidence that in this respect we may be gratified. Mr. Lord, as our readers are aware, is publishing in New York a quarterly, entitled, *The Theological and Literary Journal*. More than five hundred ministers of different denominations take and pay for it, which shows—something more than a mere willingness on their part to read on the subject—a desire to look into these things. Mr. Lord has taken his stand on the literal principle of interpretation—looks for the personal coming of Christ, the resurrection of the saints, and the kingdom as near—but takes a view different from ours respecting the nature of the kingdom. He is beyond all question the keenest and most logical writer in America on what we may call *our* side of the question. Thus far he has seemed to wage a warfare without opponents, to battle with only a spiritual invisible enemy. No one seemed to enter the lists against him. He seems not, however, longer to need an opponent. Prof. Bush, the most gifted controversialist on the *spiritual* side of the question in the Union, a man of untiring research, winning address, and gentlemanly in all his intercourse with those of opposing views, has taken up the gauntlet of Mr. Lord. In the numbers of the *New Church Repository*, a monthly periodical, he is reviewing the reasoning of Mr. Lord. These two gentleman are fairly pitted against each other. When they meet, the proverb of "Greek" meeting "Greek" is not inappropriate. If there is no "tug of war," it will not be from inability on the part of either. The Professor we think superior in the art of coining words, and in

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nobleness of his bearing; but Mr. LORD will not fall behind him in force and expressiveness of language, or in keenness of logic. We have before made liberal quotations from Mr. LORD. In extracts on another page we give Prof. BUSH a place.

## The Last Days of Rome.

(Continued from our last.)

SECOND SKETCH.—The second prophetic sketch of Rome, contained in the seventh chapter of DANIEL, while it harmonizes with the first sketch, in some leading points, gives a more specific view of other important features in the history of that power.—It not only portrays the tall and wide-spread tree, as a whole, but it delineates in particular some of the main branches. The prophet says:—

"I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.—These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."—Dan. 7:16–18.

This portion points out the fact of the saintly succession to the kingdom, and the part the saints are to enact when the time comes for them to possess it. It harmonizes in this with the first sketch.

"Then I would know the truth of the fourth beast, which was diverse from all the others, exceedingly dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Vs. 19–22.

DANIEL sees that the little horn continues till judgment is given to the saints, and the time for them to possess the kingdom arrives. We are not, then, to look for the end of that department of Roman power—the "imperio in imperium"—before the judgment. But the "one that stood by," adds to what the prophet saw:—

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Vs. 23–27.

The fourth beast is the symbol of Rome in its generic form. Rome continues till the final judgment. Then the beast is slain, and his body destroyed and given to the burning flame—the fiery stream that issued and came forth from before the Ancient of days. The installation and advent of the King of kings, and the transfer of the kingdom to his hands, takes place as one of the most glorious parts of the judgment scene.—Vs. 13, 14. The saints are associated with him.

As the Father is to pronounce the decision of the judgment, and the Son, with the saints, is to execute that decision on the beast and little horn, the advent must precede the destruction of the beast, and of the little horn. Neither the end of the divided Roman state, nor of the Papacy, is to be expected before the advent of our LORD. The setting up of the kingdom of GOD, will invest CHRIST and his saints with authority and power to break in pieces and consume all these kingdoms.

Between the rise, political triumphs, and legalized usurpations and blasphemies of that little horn, and the destruction of the horn with the beast, CHRIST is to come in glory, and the saints to be delivered!—What, then, are the tokens of the last days of Rome, given in this prophetic sketch? There is but one particular stated, in addition to what has been noticed in the first sketch, as an indication of the final fall of Rome from her supremacy, by giving the crown and diadem to Him whose right it is.—This particular, however, is of a more exact and decisive character than all the others, yet noticed—it is the termination of the period during which the saints were to be subjected, by law, to the "hand," or authority of the Papacy. Without referring now to any received dates for the events which fulfil the prophecy: it is a fact as well known as any other fact, that the saints of GOD are not now subjected to the power of the Pope; nor have they been for the last half century, as they were from the days of JUSTINIAN to the days of NAPOLEON!

We are living between the termination of that period of legalized Papal dominion over the saints, and the final and absolute termination of all Roman power at the judgment! And what a season of terrible and ominous reverses has this half century been to the Papacy? Though still making war and prevailing, as she will do to the end, it has been by other means, and under very different circumstances, from those she was accustomed to when, to use her own language, "all the world was Catholic!"—(*To be continued.*)

## Mutual Counsel at Homer.

At a meeting of brethren for mutual consultation for the adjustment of difficulties, and removal of obstacles in the way of a permanent union, and a hearty co-operation in our great work as Adventists: there were present Elders J. V. HIMES, J. MARSH, L. D. MANSFIELD, E. R. PINNEY, J. C. BYWATER, D. I. ROBINSON, B. MORLEY, G. W. BURNHAM, L. P. JUDSON, L. E. BATES, H. H GROSS, and Bro. D. L. STAMFORD,

Bro. L. D. MANSFIELD was called to the chair, and L. P. JUDSON was chosen secretary.

After a full consultation, it was mutually agreed by all parties concerned, that the explanation of the committee of the Boston Conference, in answer to certain statements of Bro. MARSH, concerning their report called the "entreaty" to Bro. M., together with editorial remarks proper to be published in the *Harbinger*, in connexion with said explanation, be referred to Brn. PINNEY, BURNHAM, STAMFORD, BYWATER, MORLEY, and JUDSON, for their ultimate decision, the parties agreeing to abide thereby. The committee to whom was referred the above matters, reported as follows, viz.:—

[Here follows the explanation of the Conference Committee, as published in last week's *Herald*.]

CORRECTIONS.—In view of the above explanation, I wish to say, that I receive it in good faith. I am cheerful to acknowledge, that my impressions respecting the "Report" were wrong. I regret that I have misjudged in this matter, and consequently have wounded the feelings of my brethren by severe remarks and epithets, which I supposed were justifiable in what I considered so extreme a case; I therefore wish to recall them, and I do sincerely hope that they may not exist in the minds of my brethren, as a barrier to future co-operation and Christian fellowship. I will also add in reference to the "Anniversary Conferences" that have been held by our Advent brethren, that in view of their explanations and averments, contained in their report and elsewhere, I am convinced that I have misapprehended the character of these conferences and the design of their acts: and that the charge that they are "anti-Christian and unscriptural" assemblies, was made rather from the *apprehension* of their *tendency* and *final results*, than the *absolute character* which their *acts* enstamp upon them. I therefore recall my statements concerning them, which may have misled any one, and regret their publication; therefore let no brother or sister withhold confidence from these brethren in consequence of these statements. (Signed)

J. MARSH.

ACCEPTANCE OF THE REPORT OF THE ROCHESTER COMMITTEE.

This subject was also taken up, and after mutual explanations, the difficulties which stood in the way of my unconditional acceptance of the Report were removed. I now accept the Report, and ask the forgiveness of all who may have been aggrieved in the case.

The article to which I formerly demurred was as follows:—"3d item.—That he (Bro. HIMES) does not complain of Bro. MARSH for exercising his liberty of believing and promulgating his faith for himself, but for the invidious * manner (in which) he and his correspondents have conducted the controversy." This item was sustained by the committee.

(Signed) J. MARSH.

MATTERS WHICH HAVE OCCURRED SINCE THE DECISION OF THE ROCHESTER COMMITTEE.

Having now satisfactorily adjusted the matters of difference which have appeared in the "Herald" and "Harbinger" since the investigation and report of the above committee, we wish to say that mutual concessions and explanations have restored confidence, and enabled us to unite our hearts and efforts again in the prosecution of our great work, of proclaiming the coming of the Lord. And we would remark to our brethren all abroad, that we heartily disclaim any and everything which has appeared in our papers calculated to unchristianize each other; and do hereby publicly announce our mutual forgiveness of each other's faults, and the restoration of Christian love and fellowship.

Some of our difficulties have originated in a misapprehension of facts, which having been explained in our personal consultation, need not be mentioned in detail again before our readers. Suffice it to say, in conclusion, that we consider the adjustment to be based upon fair and honorable principles, and that we most sincerely regret all that has been said during the painful and protracted controversy that has tended to grieve each other, our brethren, and our blessed Lord and Saviour; or that has been calculated to hinder the progress of the cause of God, and we now desire our brethren everywhere to consider us united in good faith in the promotion of the great and momentous cause in which the providence of God and the signs of the times call upon us to combine our efforts, viz.—the announcement of the coming of the day of God. J. MARSH.

J. V. HIMES.

ADDRESS.

To the Advent brethren scattered abroad, greeting: Mercy unto you, and peace be multiplied.

Beloved, we are thankful that we are permitted to announce to you the fact, that the obstacles to our mutual co-operation are removed. Your hearts have been wounded, and we bring the balm to heal them, and cause you to rejoice. You are too well aware that a difference of opinion, of position, and to some extent, of feeling, has existed among some of our Advent brethren, which has led to misapprehension, misstatements, and to say the least, unprofitable debates. These differences which have led to a division of feeling to a considerable extent, we are happy to say, are now satisfactorily adjusted to all parties concerned. We are again a united people, confidence is restored, and we have one heart, and one object.

You will see by our papers, the manner and principle of the arrangement of these matters. We cherish the hope that this adjustment will be permanent.

We trust this spirit of union will run through all the churches. If the disaffection has reached your hearts, let it be put away. Let confidence be restored wherein it may have been lost, and brotherly love take the place of every other feeling that may have existed. Gird yourselves afresh for the glorious work of proclaiming the speedy coming of Christ in his kingdom. Be humble. Be faithful. "And may the very God of peace sanctify you wholly; and may your whole spirit, and soul, and body, be preserved blameless to the coming of our Lord Jesus Christ. Faithful is he who calleth you, who also will do it. The grace of our Lord Jesus Christ be with you all." Amen.

L. D. MANSFIELD, *Chairman.*

L. P. JUDSON, } *Sect's.*
E. R. PINNEY, }

POOR HUNGARY appears to be crushed before the ponderous paw of the Russian bear. Superior numbers have overturned her hopes for independence.—Our readers will see by the foreign news that the war there is about ended. Indeed, all Europe is now subservient to Imperialism. Even France is Republican only in name. NAPOLEON II. is possessed of as much virtual power as ever LOUIS PHILIPPE had; and he exercises it as despotically as a king could wish.—Republicanism in Rome has been crushed by the Republic of France.

It remains to be seen what use Russia will next make of its Hungarian army. It has not sent such a body of troops there without some sinister end in view. NICHOLAS may claim the lion's share in a Polandish partition of Hungary, and thus come in conflict with Austria. He may satisfy his rapacity by coming down like an avalanche on Constantinople. His movements will be watched with much interest, and the next arrivals eagerly looked for.

SOLEMN WARNING.—The *British Banner* gives an account of the Rev. Mr. WALLACE, who was accidentally shot while gunning. The *Banner* calls this "a solemn warning to those clerical sporting gentlemen who are more intent on the sports of the field than attending to the duties of their sacred calling." It adds:—

"Another clergyman was observed to pass through our village, on Sunday last, with gun and bag, on a shooting excursion to a gentleman's house in the neighborhood. Thus, not only is there no regard paid to the dictates of inspiration by those whose lives ought to be an example to others, but even the Sabbath is openly desecrated; and need we wonder, should the hand of Divine Providence be occasionally stretched forth to arrest them in their career of folly."

THE HARP.—The edition is now exhausted, and we find we shall not be able to get paper made for another edition under a week, although it was ordered before Bro. H. left. Those therefore now ordering, will have to wait some two or more weeks, till we can get an edition printed. On getting another supply, we shall fill the orders that may previously come in, according to priority of date. Those whose orders are not yet filled, will see by this why we are unable to send them. The same is also now true of the *Armageddon*.

"PATH-FINDER Guide for the New England States."—The number for September 4th is published, and contains a map of New England, with all its railroads, and which alone is worth the price of a dozen copies of the book. The whole is as neat a little pocket directory for travellers as can be desired. Each succeeding number presents, in addition to the valuable information of the preceding ones, some new and desirable features. Price, 3 cts., at the various book-stores, newspaper agencies, &c.

TO CORRESPONDENTS.—The favors of our correspondents have so accumulated on our hands, that we must entreat their patience at any seeming neglect. We shall publish in turn such as may be beneficial to our readers. We hope none will, however, lay aside their pens. We need a continual supply of epistolary matter for the columns of the *Herald*.

OUR thanks are due to the church in Abington for their united expression of confidence in us, and their disapproval of the charges in the Batavia letter. In the present condition of things, we have thought it as well not to publish more on that subject.

THE Pope does not seem disposed to return to Rome. The London *Tablet* thinks he will take up his residence at Bologna.

BRETHREN will find books at Dover, N. H., for sale by Bro. JOHN WARREN.

Bro. ANSON SMITH will act as our agent at Sandgate, Vt.

VIEW OF AMERICA.—"The purest Puritans, the most peaceable Quakers, the most respectable Anglicans, the most noble minded Catholics:—these were the slips whom we planted in that howling wilderness. Two centuries and a half have now passed by, and they have grown a great people. But even their flatterers cannot say that they are without their faults. At one end of the Union they manufacture wooden nutmegs, and at the other they repudiate debts they are well able to pay. On the Mississippi flourish the bowie knife and revolving pistol, in a profusion never before heard of in a country professing to be civilized. In every corner of the States they worship the Almighty Dollar. And having degenerated from the high character of their forefathers with unexampled rapidity during the last eighty years, they have yet from the nobleness of their descent learned to combine English pride and French vanity, and carry both to a height which promises ill of any future reformation. On the strength no less of their unspotted origin than of their great achievements, they believe themselves the chosen people of God, perfect in all their parts, limbs and lineaments, a model or example to the world. In point of fact, they *are* an example to the world of the dimensions to which Anglo-Saxon unwholesome conceit of its own greatness can be swelled out."—*London Tablet.*

A REMARKABLE case, illustrating an unusual degree of perversity on the part of a child nine years old, occurred recently at Dunkirk. The boy first threw himself under the wheels of an omnibus, and was rescued with some difficulty by the passers-by. He next attempted suicide by throwing himself before a railway train; but his attempt was frustrated in like manner. Finally, having announced to his little comrades that he was resolved on dying, because his parents beat him every day, the unhappy infant threw himself into the canal at Bergues, and perished. Since the Revolution of February, we have had several examples of suicide committed by children of very tender age.—*Paris Cor. of the Medical Times.*

REVIVAL OF THE INQUISITION.—Dr. Giacinto Achilli has been arrested in Rome, and thrown into the Inquisition. At eleven o'clock, P. M., on Monday, the 30th July, three men in plain clothes took him into custody, by order of the French Prefect. They had no paper of authorization whatever. In other words, Dr. Achilli has been imprisoned, without any warrant, in the name of the representatives of the French Republic. There is reason, however, to believe, that the name of the French Prefect has been fraudulently used by authority of the Cardinal Patrizi, Vicar-General of Rome. Dr. Achilli has been cast into one of the secret dungeons of the Holy Office, in which the bones and other remains of former victims were brought to light in the beginning of 1849. Dr. Achilli is a Protestant of above five years' standing. Formerly "Vicar of the Master of the Holy Palace," under Gregory XVI., Professor of Theology, and Professor of Moral Philosophy at the College of the Minerva.—*British Banner.*

ONE cannot but be struck at present with the frightful increase of crime. Both in magnitude and frequency it is appalling. But last week, it came out on a trial at Chippenham, that a mother had successively killed eight infants by applying arsenic to her breasts while she gave them suck! This week has not failed in the usual catalogue of guilt, and deeds come to light which even heathen Rome would have thought prodigious, revealing the anger of heaven against a guilty nation, and requiring stern and dreadful expiations.—*London Tablet, of Aug. 25th.*

* INVIDIOUS.—This word is not used in the above article in the sense of "malignant," but in its popular sense, "likely to incur ill will, or hatred."—See Wesbster's Quarto Edition.

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## Correspondence.

### ON THE DEATH OF CYRUS H. TEMPLE.

He's sleeping! he's sleeping! and sweet is his rest,
Though the clods of the valley press hard on his breast;
Though cold, dark, and dreary his bed seem to be,
Yet sweetly he's sleeping, from sorrow set free.

He's sleeping! he's sleeping! yet mourn not for him,
Though his heart has ceased beating, his eye become dim;
Though the voice of the loved one shall greet us no more,
His trials are ended—his sufferings are o'er.

He's sleeping! he's sleeping! O, sweet is his rest,
For the grave of the Christian by Jesus is blest;
He has passed the dark valley, and lies in the tomb,
And the light of his presence has scattered the gloom.

He's sleeping! he's sleeping! but soon shall awake,
At the sound of the trumpet the grave he'll forsake;
Yes, bursting the fetters of death and the tomb,
In glory immortal he ever shall bloom.

Yes, soon, if but faithful, we'll meet him again,
Though torn from our presence by death he has been;
At the first resurrection he'll awake and come forth,
Forever to dwell with the saints on the earth.

Then grieve not, dear parents, grieve not for thy son,
He has fought the good fight, his course is now run;
He's free from all sorrow, from toil, care, and pain,
And what is your loss is his infinite gain. Z. A. B.

### DISCUSSION AT MASSENA, N. Y.

(Continued from our last.)

Bro. Buckley opened the discussion, by stating the circumstances which led to it, and the preliminaries, and then stated, that to sustain the first proposition, it might be necessary to refer to all the scriptures bearing on that subject; but this would take more time than they wished to devote to that proposition. He said he was free to admit, that when Jesus said, "We will come unto him, and make our abode with him," (John 14:23,) he referred to the Spirit of truth; but this is not a part of the teaching respecting the coming of our *Lord Jesus Christ*. The Spirit is not the Saviour, or the Anointed: the phraseology implies a *personal* coming.

Elder Walden, to sustain the negative, quoted Matt. 16:28—"There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." He said it could not refer to his coming in the flesh to die for men, for he had already come; and it could not refer to his coming to judgment, for those then standing there are dead, and the judgment has not yet come. He asserted, without giving the proof, that the text was fulfilled on the day of Pentecost, and more fully at the destruction of Jerusalem.

Bro. Buckley affirmed that the saying was fulfilled eight days after, in the transfiguration scene, as was evident from the fact, that Peter refers to that event as an evidence that they had not "followed cunningly devised fables in making known the power and coming of our Lord Jesus Christ."—2 Pet. 1:16–18. The apostle there evidently refers to the Saviour's future glorious coming. The vision on the mount represented the kingdom of God in miniature. Christ transfigured, appeared as he will when he comes in his kingdom to judge the world. Moses may be regarded as having represented those who sleep in Jesus, and Elijah those who should be alive and changed at Christ's appearing. The bright cloud, or "excellent glory," as Peter calls it, was "the glory of God" which will fill the earth when the kingdom comes. The vision is a fulfilment of the passage referred to, and represents the coming of Christ to judgment.

Elder W. said that 2 Thess. 2:8 referred to the coming of Christ by the influence of the gospel, but presented no proof. He then quoted Matt. 24:42—"Watch, therefore, for ye know not what hour your Lord doth come." John 14:3—"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Rev. 22:20—"He which testifieth these things saith, Surely I come quickly." Said he, Jesus would not have taught the disciples to watch for that which they were not to see in their day; and quickly could not embrace a period of eighteen hundred years, &c. He said that these passages have a fulfilment at death.

Bro. B. replied, that the Lord does not come at death, because, 1st, death is an enemy—"The last enemy which shall be destroyed is death," (1 Cor. 15:26); and 2d, the devil has the power of death—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil."—Heb. 2:14. He remarked, if an individual was to die by the hands of an appointed executioner, and we should find that person dead, we should infer that the executioner had come to him. Therefore, if we were to say either comes at death, the Lord or the devil, we should say the latter. The Spirit, no doubt, is imparted to saints in the dying hour. Guardian angels are present as ministering spirits; and when Satan has performed his last act on the saint, his spirit returns to God who gave it." Bro. B. also quoted John 21:22, 23—"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die." He remarked, that the disciples did not look for the Lord at death, but believed, that if they should live till he appeared, they should never die.

Elder W. believed that dying saints expressed the truth when they said, "I see the Lord," and, "Come, Lord Jesus, come quickly." Even Stephen, while being stoned to death, cried, "Lord Jesus, receive my spirit."

Bro. B. said he was very happy to have Elder W. refer to the case of Stephen, for he saw the Lord in the right position. "Behold," said he, "I see the heavens opened, and the Son of man standing on the right hand of God." And Paul says (Heb. 10:12, 13) that he forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. Peter also taught, (Acts 3:21,) that "the heavens must receive him until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

#### SECOND PROPOSITION.

"The conversion of mankind generally to Christianity, is not a doctrine taught in the Bible."

As this proposition was stated in the negative form, Elder Walden claimed that he had the affirmative, and therefore the right of leading in the discussion on this proposition; and with Bro. B.'s consent proceeded to say, that what he meant by the conversion of mankind generally was, that the time would come when the affairs of this world would be under the influence of Christians, as they have been under the influence of the wicked. He said that the doctrine of the Lord's speedy coming to judgment was paralyzing to the missionary interest; and that probably not fifty dollars had been given by the modern Second Adventists to send the gospel to the heathen, and circulate Bibles. They had given abundantly to circulate their views, and had flooded the country with books and papers of a pernicious tendency. They have taught that the day of grace was past, &c., but a shower of grace has fallen, notwithstanding. [Why Elder W. should have referred to these things, even if they were true, I know not, unless it was to excite prejudice, as they do not affect the question.] He had carefully examined from seven hundred to one thousand passages which clearly prove the conversion of mankind generally; but he should quote only five, or six, or seven classes. He said that the disciples were commissioned to "go and teach all nations," or as the original implied, "make disciples of all nations;" and asked if it was not a pledge that it should be done? He said "the gospel would not prove a splendid failure."

Bro. B. said it was not implied that all should receive the gospel, for it is said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It would be seen, when the "innumerable company gathered out of all nations" should be redeemed, that the gospel was not a splendid failure.

Elder W. then quoted Joel 2:28 and Acts 2:17—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," &c. He said it could not refer to the judgment.

Bro. B replied, that the pouring out of the Spirit upon all flesh did not imply that all would yield to its teachings, and be lead by it. He quoted John 16:8 to show the work of the Spirit upon all flesh: "He will reprove the world of sin, and of righteousness and judgment," &c. All have felt this conviction by the Spirit.

Elder W. next quoted Psa. 22:27—"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." This could not refer to the new earth, said he, for the 29th verse declares, "All they that be fat upon the earth shall eat and worship." He said he did not know but the Advent people believed that they would grow fat and lean in the kingdom.

Bro. B. replied, the Adventists do not believe that they will grow fat and lean in the kingdom. But he thought the professed church are represented by these two classes in this state; and "the fat and strong are said to push with shoulder and side." The Lord says: "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isa. 55:2. All who obey this invitation, will "eat and worship." "All they that go down to the dust shall bow before him;" but it is not because they love him. God has sworn that every knee shall bow unto him, and every tongue shall swear.—Isa. 45:23. At the name of Jesus every tongue will bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.—See Phil. 2:9–11, and Rom. 14:10, 11. "For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Thus all will worship, but some will do it too late,—when the door is shut. The meek,—the nations of the redeemed,—those who have worshipped him here,—will eat and be satisfied, and live forever.

Elder W. next quoted Hab. 2:14—"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," to prove the conversion of mankind generally.

Bro. B. replied by quoting the 13th verse: "Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?" This will be fulfilled when they see the Son of man come in great glory. Then "the knowledge of the glory of the Lord" will fill the earth.

Elder W. next quoted Mal. 1:11—"From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

Bro. B. remarked, that sooner or later the gospel has been preached among all nations, and some have embraced it, and offered the sweet incense and a pure offering.

Elder W. then quoted Ezek. 37:26–28: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

Bro. B. said the 24th verse shows that that was to be in the future state, under the reign of Christ, who is called David. It reads: "And David my servant shall be king over them: and they shall have one shepherd," &c.; and it is to be for evermore.

Elder W. next quoted Isa. 2:2–4: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it," &c.

Bro. B. said, to harmonize this scripture with others, we must understand it to refer to the preaching of the world's conversion, or it must refer to the future state.

Elder W. then quoted Isa. 11:9—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Bro. B. referred to the 4th verse to show, that at that time the Lord will "smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Then the earth will be full of the knowledge of the Lord.

Elder W. then read the whole of the 12th chapter of Isaiah in proof of his position.

Bro. B. remarked, that he could see no proof, or reference to the thing he wished to prove.

Elder W. then quoted Ezek. 36:25–27: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Bro. B. said that he could see no reference to the subject in the verses quoted.

Elder W. then read the 67th Psalm.

Bro. B. replied, that the 5th verse shows it to be in the new earth that this is to be fulfilled.—"Then shall the earth yield her increase." This world is to "wax old as doth a garment," and is to be changed as a vesture. See Heb. 1:11, 12, and Psa. 45:6, 7.

Elder W. next quoted the 2d Psalm, to show the manner of disposing of the nations which should oppose the spread of the gospel:—they will be broken with a rod of iron, and dashed in pieces as a potter's vessel.

Bro. B. made no reply.—(*To be continued.*)

### NORTH WILBRAHAM CAMP-MEETING.

As it is expected that I should give an account of the meeting, I herewith send for the "Herald" a brief sketch of its exercises, &c.

Bro. W. Burnham and myself having an appointmedt at Three Rivers for the Sabbath previous to the camp-meeting, we were obliged to leave the Westboro' meeting early Saturday morning. The short season we spent at Westboro' was one of great satisfaction to us. The union of feeling, and oneness of purpose and sentiment, which so universally pervaded the minds of all the believers present, was truly encouraging to every real lover of the kingdom nigh at hand; and as we left for our appointments, we felt to exclaim with David, "Behold, how good, how pleasant it is for brethren to dwell together in unity!"

We arrived at Three Rivers before dark, and met with a hearty and cordial reception from Bro. Ruggles and wife, and the family of Bro. Powell, he being at the Westboro' meeting. On Monday morning we started for the encampment, only about three miles distant. The ride was exceedingly pleasant; and the beauty of the scenery, the singing of the birds, heightened by the loveliness of the day, made us forget for a moment that the malediction of God, in consequence of sin, is still resting heavily upon the earth. "Cursed is the ground for thy sake. . . Thorns also and thistles shall it bring forth to thee." Ah! thus it is. As we passed along the brow of a high hill, with lofty trees on either side of the road, which seemed almost to exclude the light of day, Bro. Ruggles pointed out to us the spot where Marcus Lyon was murdered, in the month of November, 1805, by two foreigners, Halligan and Daley, who were hanged at Northampton on the 5th of June, 1806. It caused great excitement in this town at that time. On a tree near the spot, quite a number of names are carved with a knife, as a remembrance of the place. The spot was well chosen for such a purpose. They were convicted by the testimony of a little boy, who saw the act from a road leading up the side of the hill.

When we arrived at the camp-ground, we found the preparation for the gathering far advanced, and everything progressing under the direction of Bro. Munger, with his characteristic energy and perseverance. The spot selected was admirably adapted for a camp-meeting, and exhibited the superior judgment and good taste of Bro. M. The facilities for getting to the meeting, the lay of the ground itself, the beauty of the locality, and other particulars, make it the best spot for a camp-meeting I have ever visited. The Springfield rail-road runs within a few rods of the ground, so that a meeting situated here accommodates itself to a great number of brethren. The Wilbraham Wesleyan Academy, an institution held in high reputation, is only about a mile and a half distant. Some of the students attended the meetings, and gave a very candid and respectful attention, and appeared quite interested in the truths proclaimed.

There were eleven tents pitched: from Three Rivers, Chicopee Falls, Hartford, Springfield, South Belchertown, Brimfield, Granby, Ware, Cabotville, and Blandford, Mass., and New Britain, Ct. There appeared to be a full representation from each of these towns.

I understood that there were twenty-three preachers at the meeting, but not all at one time. I did not ascertain the names of all, but will furnish such as I have on my memorandum. Brn. W. Burnham, Hawkes, Mathewson, Heyes, Pratt, Roney, Sutherland, Turner, Adrian, Hastings, and son, Ludington, Campbell, Daniels, Needham, Robinson, and Steele.

We had very respectable audiences throughout the week. On Wednesday there we about 500 present; on Friday, about 1000, and on the Sabbath, not far from 3000. They gave good attention, appeared much interested in the matter discussed, and, if we can judge at all by appearances, we should say that immense prejudice was removed from the minds of many, and some received a lasting benefit.

I took notes, intending to furnish a synopsis of each discourse; but I now perceive that it would occupy too large a space in the "Herald." The subjects generally were excellent, and well calculated to advance the interests of the cause, and adapted to unite the believers. There appeared to be a general desire manifested, by preachers and lay brethren, to hold up the great, all-important fact, that the kingdom of God is nigh at hand. This was *the* theme of every discourse, and the burden of the hymns of praise.

We enjoyed two seasons of baptism. Three were immersed at the first service; how many at the second I did not learn.

Preaching hours, half-past 10 A. M., half-past 2 and 7 P. M. Prayer meetings morning and evening. Some of the tents kept up their prayers till midnight. I cannot approve of this; it is certainly doing violence to the laws of nature, physically and mentally. Otherwise, the order of the meeting was worthy of high commendation. We had but very little trouble from the wicked. All the "rowdies" seemed desirous to give the camp a "wide berth," as the sailor expresses it, not appearing exactly to relish the management of Bro. Munger. We learn that a few who, but for well arranged and prompt measures, would have caused us some trouble, were, on the first demonstration, seized by an officer, and so quickly and silently sent down to Springfield to answer for their contempt of law, that we knew nothing at the time of the transaction. I'm inclined to think the wicked will not dispute that Bro. M. is perfectly competent to take care of the unruly and lawless.

Though I am not a great lover of camp-meetings, yet I can say, there is often much good done at such gatherings. We can get at a larger number of people by such means than by any other method. Besides, by thus spending a week together, as one great family, the brethren and sisters become more intimately acquainted with each other, and an agreeable and lasting friendship is contracted even with those we have never seen before. Whilst there, we formed a strong affection with many who are fellow pilgrims with us in this dark world of sin and sorrow, and are looking "for a city which hath foundations, whose builder and maker is God."

From close observation we are free to say, that but very few are pleased with the course some have pursued in pushing secondary questions at such lengths as they have been. It is a source of grief to the great mass that such a state of things exists, the inevitable result of making minor questions of vital importance. We took occasion, at the close of a discourse, to exhort the brethren to keep all such questions in their proper places, and raise high above all others, before a perishing world, our great and last message—"Behold, He cometh!" and the sentiment was received with one general, united, and hearty response. Mark what we say, the re-action has commenced, and rapid will be its progress; and when the King of kings comes, he will find one distinct, faithful company, occupying this high and sacred ground, contending for the hope of the gospel, and anxiously looking for the return of their Lord.

On Sunday evening we left the camp for Three Rivers. It was with reluctance we left the ground, where we had spent a week so pleasantly, with such a large number of brethren and sisters, in worshiping God, and contemplating the glories of that day so soon to dawn, when all the saints will be gathered in that better land, where the pain of separation from kindred minds will never be experienced. Our fervent prayer to God is, that that little army of three hundred believers, which composed the camp at North Wilbraham, may be permitted to "dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."

I have been much more brief in my report of this meeting than I at first intended; but enough has been said, although a synopsis of each discourse would doubtless have been interesting to those not present. To do so when there is a week's meeting, would occupy as much room as the report of our annual conferences, and a moment's reflection will satisfy all that it would not be judicious. J. P. JR.

### GENEVA MEETING.

Bro. Himes:—We are happy to say, that our meeting at Geneva, which closed last Sabbath evening, was one of intense interest.

About a dozen embraced the precious faith, and many more we left inquiring on the subject. At the last meeting, eight or ten arose for prayers, one of whom, a young man, expressed his conviction of the truth of our proclamation, and his deep desire and determination to meet us in the immortal kingdom. Two young women, one a member of the Presbyterian church, and the other who for the first time professed faith in Christ, followed the blessed Master down into the baptismal grave on Sabbath afternoon. The crowd on the shores of the beautiful lake observed the most perfect order, and these youthful be-

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lievers came up out of the water, rejoicing in God. We found the people of Geneva a reading community, and we hope the valuable works obtained by them at our stand will be like good seed sown in good ground, which shall yield an abundant harvest. Finally, we feel that the inhabitants of that village have been solemnly warned,—they will not in the judgment be able to say that they have not had an opportunity of hearing the things which are coming on the earth. After continuing three Sabbaths, holding meetings thirteen days, we left for this place.—We hope our ministering brethren will remember the little flock at Geneva. Yours, in the love and the hope of the gospel, J. C. Bywater,
G. W. Burnham.

*Homer* (*N. Y.*), *Sept. 2d*, 1849.

## Extracts from Letters.

From Hartford (Ct.), Sept. 3d, 1848.

Dear Bro. Himes:—As I had to visit Boston on business, I took the opportunity to leave Hartford on Saturady morning, Aug. 18th, so as to stop over the Sabbath at the Westboro' camp-meeting. The meeting, while I was there, was of a very interesting character. I heard most excellent preaching from Brn. Weethee, Powell, Needham, Heath, yourself, and others. The people seemed to listen with deep interest, and appeared much affected by the proceedings. The Holy Spirit evidently moved upon their hearts. I know it did upon mine, and I could say it was good for me to be there.

I was glad to see and hear some ministers that I never saw before, as well as very many brethren and sisters from Boston, Salem, Worcester, and other places in the vicinity, but whom I never expect to see again until I see them in the kingdom of God. I had the privilege of becoming considerably acquainted with them, and expect to recognize them in the new world, where we shall meet to part no more. May we all, ministers and people, be kept by the power of God, through faith, unto salvation.

After the tents were struck on Sunday afternoon, and nearly all of the large congregation had retired from the ground, I never shall forget the happy season of prayer and conference which quite a number of us had at the house of Bro. Griggs, who lives near the ground. It was refreshing to hear our brethren and sisters speak of their joys and sorrows, and tell how God had greatly blessed them at the meeting, and that they felt much encouraged, and were going home with new strength. I was much affected to hear some say that they did not hear Advent preaching very often, and some that they had not heard an Advent sermon for two years; and yet they seemed to be strong in the faith, and were exceedingly glad to be able to attend this camp-meeting. I felt to pray for them, and thought that perhaps we do not fully appreciate the religious privileges we enjoy. I can say I got richly paid for attending this meeting. I intended to have been part of the time at the North Wilbraham camp-meeting, but circumstances prevented.

Now, my brother, I wish to ask, why there are no more conversions among us? The preaching is good, Christians are greatly comforted and blessed, and yet the ungodly are not affected. We see all Europe in commotion, thousands on thousands are being slain by the sword, and the pestilence that walketh in darkness is filling the graves with the dead. The alarm trumpet is being blown throughout the world, telling the people that the great judgment is about to come. Yet all these produce but little effect on this guilty, slumbering world. Is it because the harvest is nearly past, and the summer nearly ended? or is it because the devil has come down in great power, and thrown a charm over the minds of the people, so that they cannot see the danger to which they are exposed!

O, what responsibility rests on that people who do see and recognize these things. How faithful should we be in giving the warning. Let us not do anything that offends, but everything which may tell for God and the salvations of souls. A. Clapp.

From Jefferson (O.), Aug. 14th, 1849.

Dear Bro.:—I am pleased, and think I feel thankful, that you continue to hold on your way. I see by the "Herald" that you have difficulties to contend with. The Lord can hold you up. Whatever differences of sentiment there may be among Adventists in regard to religious matters, to me it appears that the one point—the truth—the pre-millennial advent of Christ, is the important matter to be held up before the professed people of God and a dying world. I believe that God has many whom he knows to be his among the churches, who hold to the doctrine of salvation by the atonement; and I am looking for them to have their eyes opened, and to be looking up with expectation of seeing their coming Lord in the clouds of heaven. When I consider how strong was the delusion that rested on the mind in regard to the character of Christ's first advent—and even on the minds of the disciples themselves—and how many there were of those who, probably, joined in the cry, "Crucify him! crucify him!" became savingly acquainted with the truth afterwards, I now desire to be in the exercise of charity towards those of our brethren who are held fast, as it were, by the delusion of the modern millennium, as were the Jews of old by that of a temporal Messiah; and I do hope and trust that there will be a way opened by which they will be set at liberty. I do believe that all God's people will be prepared to receive him when he shall appear in the clouds of heaven. At the same time, how fearful it is to have such a delusion resting on the mind when we should be looking up, watching with continual expectation of his appearing. With what force does the parable of the wise and foolish virgins speak to us in its purport and design. Affectionately yours,
J. Whitmore.

From Grafton (Vt.), Aug. 20th, 1849.

Dear Bro. Himes:—I have read your valuable paper since the spring of '43, and have ever found it a welcome messenger; and although I am constrained to differ with you on some points, I must stand by you in this hour of trial. If you cannot proclaim all I believe to be the truth, proclaim all that God has called you to with all your heart, as I believe you do; and you have my sympathy and prayers. I have admired your straight-forward course in proclaiming the hour of his judgment is come, when it seemed as if the whole artillery of the powers of darkness was hurled against you. But never fear; Jesus has promised to be with his ministers to the end. Soon we shall reach the glorious port, which the enemies of the cross of Christ shall never enter. Yours,
S. Sherwin.

From South Reading (Mass.), Aug. 27th, 1849.

Dear Bro. Himes:—Permit me to express my gratitude to God for his unnumbered blessings to me of late, in sparing my health while being much exposed during the summer.

The four weeks I spent in New York and Brooklyn, for Brn. Robinson and Jones, were to me heart-cheering. I preached to each of the congregations in New York and Brooklyn, and had the privilege of forming a number of happy acquaintances with those who are looking for the Lord's speedy return.

Bro Robinson took a tour East for the benefit of his health, as well as for the strengthening and building up of the cause of God in other places. Bro. Jones is doing well in Brooklyn. His health seems to be improving. May the good Lord restore him fully, as his labors are much needed there at this time. I visited Bro. Whiting at Williamsburg, and spoke one evening, besides twice to his congregation in New York. He is in tolerable health, and full of energy and zeal for the cause of God.

I never felt more the shortness of time, and the vastness of the work before us, than I have of late. May I give the trumpet a certain sound in this hour of God's judgment. Yours, I. R. Gates.

From Isle La Mott, Aug. 11th, 1849.

Bro. Himes:—We are waiting with deep anxiety to see the truths demonstrated that you have labored so long to impress on the minds of the people, and to behold the stone smite the image, and break it in pieces; and, like Job, we will wait all the days of our appointed time until our change comes. We long to see the day when the sleeping dust of the valley shall arise and put on immortality, and have an abundant entrance into the everlasting kingdom. Friends that are waiting for redemption, and are scattered over the earth, I have a hope that the day is not far distant when we shall be united with all the blood-washed throng, and with them enter the New Jerusalem, walk the streets of gold, and mingle our songs through all eternity. Yours in the faith once delivered to the saints, J. M. Jordan.

From Princess Anne (Md.), Aug. 22d, 1849.

Dear Bro. Himes:—I commenced taking the "Midnight Cry" from the first number of the weekly, and have continued ever since. I have been, as I wish to be, an attentive reader, and look regularly for my paper. I have seen much that I have disliked, but I consider the "Herald" the very best paper that is published. I would like to aid its publication more than merely paying for my subscription, but circumstances prevent me; yet I hope it may be more in my power to do so hereafter.

I would like to enjoy the privilege of some of your Advent preaching and camp-meetings; but it appears to be my lot to be deprived of them; and I believe that, if it were not for the weekly visits of the Herald, I might, long before this, have given up that blessed hope—the glorious appearing of the Lord. I am really surprised to think that so many have forsaken the Advent cause, after having had such satisfactory proofs of its reality, and such strong reasons to believe that the time is so near at hand. Yours,
J. V. Pinto.

From South Weymouth, Aug. 25th, 1849.

Bro. Himes:—Thinking our friends would like to hear how the discussion between Mr. Parker and Bro. Gates ended, I would say for their information, that I think it has produced much good in this place. We know of some, and trust there are many more, who have been led to see the truth, that the second coming of Christ is personal, and yet future. Bro. Gates came off well on each question. Although it was agreed at the commencement of the discussion not to decide the controversy by vote, but let the matter rest on the minds of the people without a public expression, yet I cannot but hope that the discussion will be the means of bringing many precious souls to Christ. I would say to our ministering brethren, that the way is open in South Weymouth for the last message—the hour of his judgment is come. I hope they will improve the chance. Will not Bro. Edwin Burnham arrange so as to be with us in the course of five or six weeks? If so, give notice in the Herald. Yours, looking for our Lord, C. Taylor.

From Lewiston, Aug. 18th, 1849.

Bro. Himes:—As my paper has failed to come this week, I thought I would notify you of it, as I do not wish to be deprived of the privivilege of reading it. The "Chardon Street Lectures" are excellent, and I want to have them all. I have purchased Whiting's translation of the New Testament; I admire its arrangement,—it seems more like reading letters from our friends abroad than the old. There is much in it that is more easily comprehended: take as an example Heb. 11:1—"Faith is the substance [certain persuasion] of things hoped for, the evidence [demonstration] of things not seen." This I think is truly admirable. W. H. Fernald.

From Waterbury (Vt.), Aug. 26th, 1849.

Bro. Himes:—I am rejoiced and comforted in the perusal of the "Herald" every week. I am pleased with the straight-forward, Christian course which it has so far pursued. Go on, brother, in the same self-denying course, and the Lord will sustain you to the end. I have read the "Herald" from the commencement, and am well pleased with the spirit it has manifested. Yours in Christ, D. Greene.

## Obituary.

Died, in Exeter, N. H., Aug. 27th, 1849, after an illness of twelve days, George Henry Stacy, eldest son of Geo. T. Stacy, aged sixteen years and seven months. There are some circumstances connected with the sickness and death of this young man which render the case one of special interest. It was but a few days since that he was in the bloom and vigor of life and health, surrounded by fond and affectionate parents and friends. But while sailing in a boat upon the river, in this place, in company with some young associates, the boat was upset, suddenly, and all of them plunged into the water. They, however, succeeded in gaining the shore, and dragged the boat after them. It is now very reasonably supposed that he at that time received an internal injury, which resulted in his death. He was soon taken sick with a diarrhœa, attended with a slight inflammation of the bowels. The usual domestic remedies generally resorted to were faithfully administered. But his case was not considered at all critical until Saturday, the 18th of August, when it was deemed advisable to call in a physician. He had no sooner examined him, than he pronounced his case a hopeless one. Indeed, he supposed him to be already dying. Consultation was immediately held with another physician, who concurred in the opinion already given, that there was no hope in his case. George had hitherto lived like many of the young around us, apparently indifferent as it regards the salvation of his soul. But he now felt and saw that he needed an interest in Christ. In this trying moment a few faithful friends gathered around him, and endeavored to point him to the Lamb of God, who taketh away the sin of the world. At his request, they knelt around his bed, when deep, fervent, united prayer was offered in his behalf. So intent were they upon the salvation of his soul, that as nearly as the writer can recollect, not one word was uttered for his restoration to health; nor did he at this time forget to call on God for himself. It was a solemn scene—one that will be long remembered by all who were present. However, it was not long before he felt Christ to be precious to his soul, and as he had freely confessed to all those whom he imagined had aught against him, he realized the sweetness of the promise, "Whoso confesseth and forsaketh his sins, shall find mercy." Contrary to the expectations of all, he lived through the night, and the next morning, on Sunday, appeared more comfortable. His parents and friends began to hope he would be restored to health. He continued, for the most part, quite as comfortable through the week, although there were intervals when he appeared worse. But all seemed to entertain strong hopes of his recovery. During all this time his faith did not flag. He retained his confidence in God. His hope was like an anchor to the soul. He seemed delighted to see his Christian friends, and freely spoke of his hope of heaven. He conversed with his father of being buried with Christ in baptism, on his recovery. A friend remarked to him in the course of the week, "George, we do not know but the Lord is about to raise you up again to health." He replied, "Just as pleases him," thus displaying a degree of submission and resignation to the will of God peculiar only to the Christian. We thought, well might the poet sing,

"Jesus, thy blessings are not few,
Nor is thy gospel weak;
Thy grace can melt the stubborn Jew,
Or heal the dying Greek."

On the following Monday, he still remained quite comfortable. Indeed, he was more cheerful than usual, until about four in the afternoon, when he was seized with a violent pain, which lasted an hour or more, when it entirely subsided, and that sure precursor to his speedy dissolution, mortification, made its appearance. His parents and friends again assembled around him, watching with anxious solicitude the progress of the destroyer. He knew full well he was dying. In full possession of his mental powers, he began to take leave of his friends, commencing with his brother and sister, and exhorting them to be good children, and render willing obedience to their parents' commands, kissed them, and bade them farewell. He also took leave of his parents, who had been so faithful to him from infancy, by the way of prayer, counsel, advice, and example, kissed them, and bade them farewell. And so with all the rest, exhorting them to meet him in heaven. He continued until about nine in the evening, when he sweetly fell asleep in Jesus, without scarcely a struggle or a groan. On the next day his body was removed to the Christian chapel, where a discourse was delivered by Elder Edwin Burnham. The senior section of the Cadets, of which he was a prominent and active member, was in attendance, and testified to the loss they had sustained by the tears they shed on this occasion. At the conclusion of the funeral services at the chapel, he was borne to the grave, where the customary services were performed by the chaplain of the Cadets above-named. Thus, while he rests, he rests in hope; and while his kind parents mourn, they have the glorious consolation that when he who is the believer's life shall appear, George also will appear with him in glory.

Bro. Himes:—In the mysterious providence of Him who numbers the hairs of our heads, and does not afflict his people willingly, we have been called to deeply mourn the loss of one of our most valued members. The worldling mourns the loss of ships, of silver and gold, of jewels and diamonds; but what are these compared with the priceless influence of the wise and consistent Christian?

Sister Backus, consort of Bro. Evens Backus, of Brooklyn, N. Y., died of cholera, after a twelve hours' illness, at Coxsackie, (Cook-sau-ke,) the 20th August, aged 29 years.

Though her departure was sudden, it was prepared for, and triumphant. At one time, between her paroxysms, Bro. Backus approached, and spoke with her about their children, when she looked up with a sweet, cheerful smile, as if she had just awakened from a refreshing night's sleep, and spoke to him with the most perfect composure. She gave her babe to the wife of Bro. John Backus, and said to him that he must do the best he could for the rest of the children. In reply to some inquiries respecting her last hours, a relation who does not profess religion, with his eyes swimming in tears, said: "She died as we shall all wish to die." Like the rays which the sun throws back after it has disappeared in the west, is the Christian example which our departed sister has left us. "The memory of the just is blessed."

For several years Brn. Evens and Jon Backus were in partnership in business; and their families resided in the same house, without a "jarring string." They truly walked together in the Lord. Their companions, though not sisters in the first Adam, were really so in the second Adam; and, instead of the selfish bickerings so frequent generally in such circumstances, even among those who profess not to be of this world, their spirits were like David and Jonathan's; and when the subject of this notice was about to leave, she committed the responsible trust of her helpless babe to the other, which she kindly accepted. May the blessing of the orphan's God be hers. Bro. Backus is left, with three others, one of whom is sick, probably unto death. May the hand which smites, sustain him. From childhood they had seemed to be one spirit; and since they joined themselves unto the Lord, that oneness had been even more perfect. So that Bro. Backus, while he deeply rejoices in her good, but the more deeply feels his loss.

I preached a sermon at her funeral by his request, as the language of her departed spirit: "Weep not for me, but weep for yourselves and for your children." The circle of relatives in attendance was large, but few of whom, though moral people, profess no religion. I am quite certain that the language of every one at the time (God grant it may continue,) was, "Let me die the death of the righteous, and let my last end be like hers."

As I stood in the burying-ground at Coxsackie, and cast my eyes about on the unsurpassed beauties of the village, the surrounding country, and the majestic Hudson, with its bosom covered with innumerable sails, and then turned my eye to the grave, as the coffin was being covered with earth, the following lines came with indescribable sweetness to my mind:

"Sweet be thy rest till He bid thee arise,
To meet Him in triumph descending the skies."

Let those who ask us why we preach so much on theoretical subjects, and so little on practical ones, inquire of our afflicted brother whether the doctrine of the resurrection of the dead, the Advent and Kingdom of God at hand, is a theoretical or practical subject. Let them ask also the dying martyr, as the flames are rising around him; and Job, as he lays in the ashes. Affliction proves this to be the hope of Israel. I. E. Jones.

Died, in Waterbury, Vt., of consumption, Aug. 14th, Bro. H. M. Sleeper, aged 47. Bro. Miller's preaching in this town in 1839 was blessed to his awakening and conversion. He joined the Freewill Baptists, with whom he remained a while. In the winter of 1843 he fully embraced the doctrine of the Second Advent; since which time he has given his whole influence to the cause. Bro. S. was a brother beloved, judicious, faithful, and persevering. The Advent church in this place deeply feel his loss. During his last sickness, which was protracted many months, he was signally blessed with a sense of the preciousness of Christ, and of his acceptance with him. After a complete arrangement for his funeral and temporal affairs, he sweetly fell asleep in Jesus, in the full hope of a speedy resurrection to eternal life. He leaves an afflicted wife and daughter to mourn his loss, but do not mourn without hope. The funeral was attended at the Baptist house. Bro. E. L. Clark preached the sermon, from Rev. 21:4, "And there shall be no more death." E. Parker.

We have been called to mourn the sudden death of our beloved brother in Christ, Ezekiel Reed, who fell asleep at Cabot, Vt., July 31st, aged 56 years. Bro. Reed was for several years a member of the M. E. church, but for a few years past he has been looking for the coming Saviour; and although disappointed, he did not give up his hope. About one hour before he ceased to breathe, he said his faith was strong that he should sleep but a little while. His health had been precarious for a long time, and he probably took cold the Thursday before his death. The last word he was heard to utter was, "Glory!" Yours, in hope of meeting him, with all the Israel of God, in the land promised to the redeemed, where there shall be no more death. L. D. Thompson.

Died, at East Boston, Rosamond Prior. By the death of Mrs. Prior, the husband has been deprived of a devored wife, four children of a kind and attentive mother, and society of a useful member. The life of Mrs. P. has been one of continued usefulness to the circle in which she moved. Time cannot erase the memory of a heart like hers. The reflection of such a life ensures immortality beyond the grave.—

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She died in perfect confidence in her God. It can be truly said that her work was well done. Her dear brothers will sorrowfully, but patiently, bear their great loss. May God add his blessing to this dispensation. WM. M. PRIOR.

DIED, at Quincy, Aug. 13th, 1849, Miss JANE BARTLETT, in the 57th year of her age. Sister B. was a believer in the doctrine of the Second Advent near, and feel asleep in the full assurance of soon awaking in the likeness of her Saviour. We do not sorrow as those who have no hope.

## Foreign News.

*Hungary.*—The intelligence from the seat of war in Hungary is of the most disastrous kind. The Hungarians have been defeated at all points, and the cause which they so courageously upheld against fearful odds has fallen past redemption. The precise details of the circumstances which led to this unfortunate and unexpected result, cannot be ascertained from any accounts within our reach; but of the main facts—that the Hungarians have been forced to lay down their arms, and submit unconditionally to the Russian forces—there is no reason whatever to doubt. The operations of the Hungarians under Bem, just preceding the termination of the struggle, are alone given in an intelligible form, and would seem, from the accounts before us, to have had an important influence in bringing about the submission of the Hungarians.

The Vienna accounts by the way of Warsaw, of Aug. 16, state that the Hungarian Diet having surrendered its powers to Gorgey, dissolved itself. A meeting, including Kossuth, Gorgey, and Bem, subsequently took place at or near Arad, at which it was determined at once to put an end to the war as sanguinary as useless. Gorgey, addressing the Council, protested that he had no hopes for the cause of Hungary—that all resistance was in vain, and that nothing but utter ruin would attend the prolongation of the struggle. Gorgey's reasoning induced a large number of the Hungarian generals to side with him, and to insist on surrendering. Not only Gorgey's corps, but also part of the besieging army at Temasvar, numbering in all from 30,000 to 40,000 men, stood by Gorgey; and the war party, headed by Kossuth, Bem, and leading members of the Hungarian Parliament, had nothing left but to hasten to Orsova. It is stated that they have already entered upon Turkish territory; and it is also stated that Kossuth carried with him the insignia of the Hungarian Empire, including the State jewels. Gorgey surrendered to Prince Paskiewitch, under the condition, if condition it can be called, that the Prince should intercede with the Austrian Emperor for himself, his troops, and his country.

A Vienna letter states the number of troops that surrendered with Gorgey to have been 27,000 men, wite 80 guns. It was thought that Gen. Klapka, too, would now be induced to surrender Comorn, especially as the city of Raab was, on the 15th inst., occupied by the Imperialists. From a Vienna letter of the 17th, in the Kolner Zeitung, it appears that Kossuth intends to hold out to the last. He has published a proclamation, announcing the translation of his Government from Arad to Orsova, where he is now protected by the Hungarian army from the Baisk.

The Russian papers publish the following letter from Prince Paskiewitch to his Majesty the Czar. "Hungary lies at the feet of your Imperial Majesty. The Government of the insurgents have transmitted their power to Gorgey, and Gorgey, the chief of the army of the insurgents, makes an unconditional surrender to the Russian army. His example will be followed by the other insurgent corps. The officers whom he sent to capitulate offered to proceed with or without Austrian commissions to the corps, to induce them to surrender. I have for the time to inform your Imperial Majesty, that Gorgey's only condition to his surrender was to be allowed to lay down his arms to your Majesty's army. I have made arrangements for the insurgents to be disarmed by Gen. Rudiger's corps. Respecting the extradition of the prisoners, I am in communication with the commander of the Austrian army. As for Gorgey, I keep him at your Imperial Majesty's disposal."

It is asserted by some of the ardent friends of Hungary, that Gorgey has proved himself a traitor and has yielded to the "golden arguments" of the Russians. Kossuth's wife and family, it is said, had fallen into the hands of the Imperialist troops.

A letter from Vienna of the 20th, says: The Emperor returned yesterday, and it was expected that more details of Gorgey's surrender would transpire. Two proclamations were looked forward to with interest at Vienna, viz: Kossuth's resignation in favor of Gorgey, and the addresses of the latter to the Hungarians, in which he entreats them to lay down their arms.

The communication between Hungary, Moravia, and Gallicia is now open in three places.

The Allgemine Zietung states that a large part of Gorgey's army at once enlisted in the Austrian service, and it was thought that sixty thousand well appointed and efficient troops would thereby be added to the Austrian army. [The Austrians only claimed twenty-seven thousand men as having surrendered with Gorgey.]

It is again stated that Kossuth, Messaros, and Dembinski, are safe in Turkey.

*Paris, Friday Evening.*—La Presse states that the capitulation of the Hungarian General is attributed to the intervention of English agents, and that the terms of the surrender were arranged at Warsaw during the last journey made by Prince Schwartzenberg to that city. This submission is consequently neither a *coup d' etat*, nor act of despair, but the result of a negotiation skilfully conducted by Great Britain, to save Hungary from the consequences of an unequal contest, and at the same time deprive Russia of an excuse for occupation, and prolonging her stay beyond her own frontier.

Another despatch says that the Hungarian affair is not settled. Paskiewitch and Haynau have been quarrelling with each other. The latter objects to the conditions of the surrender of the Hungarian General Gorgey, and the former asserts that Russia will not suffer Austrian interference in the matter.

*Italy*—The Italian papers contain the final treaty of peace between Austria and Sardinia

The news from Rome is of no importance.

Accounts from Turin state that the Chamber of Deputies will grant the indemnity of 75,000,000 of livres, demanded by the Government of Austria.

The Emperor of Austria has extended to the end of September the amnesty hitherto offered to his Lombard-Venetian subjects, and also to deserters from the Austrian army.

The Austrian Government, in return for the services rendered by it to the Pope and to the Dukes of Parma and Modena, has required that the navigation of the Po shall be rendered free.

The Government of Parma and Modena have consented to the demand of the Austrian Government, and it is not doubted but that the Pope will withdraw his opposition.

*England*—The official record shows a continued increase of mortality, arising from the general prevalence of cholera. In the London Districts, embracing a population of about 2,000,000 souls, the deaths from all diseases have risen since the last week, from 1909 to 2230, while the deaths from cholera have been successively 926, 823, and 1230.

At Liverpool on Thursday the medical officer reported an increase in the mortality of the borough, the deaths for the last week being from all causes, 843, against 664 the previous week. Deaths from cholera 572, against 402 in the previous week. Manchester has suffered a trifle more than last week, but not so much as Leeds. There has been a good deal of mortality in the south of Ireland, but Scotland exhibits a very decided improvement.

In Paris it has appeared, but not yet to an alarming degree. In Holland, and especially in Amsterdam, following the course of water, the mortality has been very severe. In other parts of Europe, the disorder has abated.

Since the above was in type, the steamer *Europa* has arrived, bringing dates seven days later.

*England.*—The mortality of the week exhibited a continued increase in London.

In Liverpool for the last week, out of 682 deaths from all causes, 408 were from cholera, being a decrease of 161 on the total mortality, and 166 on the deaths from cholera as compared with the previous week.

In London saline injections were introduced into the system of the patient by the veins of the arm in the last stage of collapse. The patient immediately rallied, and was completely restored in a day or two.

*France.*—During the recess of the Legislative Assembly, all parties seem to have agreed upon a cessation of political strife, and speculation upon the future prospects of France is confined just now to the rumor of a change in the ministry, which it is positively asserted has no foundation except in the wishes of those who aim at the dislocation of the present administration. The Red Republican party are holding their councils at Geneva, and it is asserted that Ledru Rollin has passed through Germany on his way to join them in their deliberations.

The Russian Minister in Paris, in a formal note, has given an assurance to the French Government that the Emperor has not thought of territorial aggrandizement, but that he will retire his armies as soon as the Hungarians have laid down their arms.

A Paris paper states that Garibaldi had reached Dalmatia.

Warsaw letters of the 17th ult. contain elaborate descriptions of the brilliant reception of Gen. Lamoriciere by his Majesty the Czar. The Ambassador of the French Republic was brought to Warsaw in the Czar's state carriage. A detachment of general officers rode to meet him, and escorted him to the city. It created some astonishment that the Czar should show more politeness to the Ambassador of a Republic than he had done in the case of the Emperor of Austria.

It is stated in the Paris National that the report of the marriage of the President of the Republic and the daughter of the King of Sweden, rests upon a sure foundation. M. De Persigny, a personal friend of Louis Napoleon, is about to repair to Stockholm to settle the necessary preliminaries.

Information was received in Paris on Wednesday, that the Russians and Austrians had marched towards Switzerland, with the view of closely watching the movements of the revolutionary junta assembled at Geneva, in which M. Ledru Rollin and M. Boichet are suspected of taking a very conspicuous part.

In the under circles of diplomacy the idea is said to have been reviewed of a new holy alliance for the maintenance of European peace, to which France is to be a prominent party.

The President had experienced two attacks of cholera in a mild form, but at the last accounts he was in perfect health.

*Italy.*—The Milan Gazette of the 24th announces the important fact of the capitulation of Venice, which took place on the 22d. The terms agreed upon were unconditioual.

*Hungary.*—The latest intelligence within o[illegible] reach from Hungary is embraced in advices fro[illegible] Vienna of the 26th ult. The news from that qua[illegible]ter continues as blind and unsatisfactory and as full of contradictions as ever.

The London News says, the general belief throughout the Continent is, that the Hungarian general surrendered, with his army, to Paskiewitch on a pledge being given by the Russian commander that his master, the Czar, would guaranty the independence of Hungary. Should this be the explanation of the enigma, and it is a very natural one, then will this power have achieved a very great stride towards that universal empire, wielded either de facto, or by influence, which Napoleon foretold to Europe.

SINGULAR PHENOMENA.—The Baton Rouge (La.) Advocate of the 13th ult., says that a most singular sight was witnessed a few days since, upon the premises of a Mr. Bosey, in the lower part of the town. The earth for twenty or thirty feet square, appeared to be in a state of natural "spontaneous combustion." Flames were seen to issue to a height sufficient to attract the attention of persons a hundred yards off, and many of them repairing to the spot, found the earth on fire, sending forth somewhat of a sulphureous smell. An attempt was made to quench the mysterious fire by copious drenchings of water, but is was like adding fuel to the flames, causing the fire to burn with more vehemence, and producing the same crackling noise as that of grease and water when commingled and brought in contact with fire. Eventually, however, an experiment was tried, which proved successful. A heap of ashes were obtained, and profusely scattered over the burning district; water then being poured over them, an alkaline composition was produced which proved an effectual extinguisher of the aqua-oleaginous The Advocate says we visited it on Monday afternoon; we could distinguish no appearance of fire or heat, save that which poured down upon us from old Sol above, and which was of a nature severe enough for all comfortable purposes.

### SUMMARY.

The Pope is dangerously sick at Gaeta, and his body is swollen, as if by poison.

The wife of Garibaldi has died of excessive fatigue, endured to save her husband.

A son of James Cooper, U. S. Senator, aged about 11 years, met with a distressing accident on the Mount Carbon Railroad at Pottsville, Pa. He was standing on a train of cars drawn by horses, and in attempting to jump from the cars fell, and they passed over him, severing one of his legs from his body.

An Englishman, named Sammers, having refused to take his hat off during a procession in which the host was carried, at Macao, was arrested by the Portuguese and put in prison. Whereupon Capt. Keppel, of the British navy, landed a body of marines and seamen, forced the jail, killed one sentry, wounded another, and liberated his countryman.

The potato rot is prevalent in Concord, and the frost has killed many of the cranberries in Middlesex county.

Thomas English attempted to kill himself at Syracuse. He is said to be from California, and has a large amount of gold with him. He shot at his breast with a pistol loaded with powder only.

In Eaton, N. H., Mr. Colman Colby committed suicide Aug. 28th, by cutting his throat with a shoemaker's knife. He had been partially insane for a number of years past.

Obadiah Surret, of Henderson county, N. C., beat and dreadfully mutilated his wife, and was following her about threatening to kill her; and upon a warrant being issued for his arrest, threatened the life of the officer, and was shot down by Mr. Robert Hamilton, one of the assistants, and the wound proved fatal.

Dr. Wayland has resigned the Presidency of Brown University, the resignation to take effect as soon as his successor can be appointed.

A lad, two years of age, named Wm. Dismall, fell from a window in the third story of a house in Pratt's-court, on the afternoon of the 7th, striking on the pavement, and fracturing his skull, so that his recovery is doubtful.

At Toronto, Robert Smith, a private in the Rifle brigade, deliberately shot Richard Eastward, also a private in the same brigade, so that death ensued in half an hour.

King, keeper of a house of ill fame in Portland, on Friday night, the 7th, shot at and wounded some of a crowd of sailors, who fired at his house with a swivel. They retreated, leaving their gun on the ground. It is said that Capt. Snow, of Cape Ann, who went to look after his men, was wounded by a shot, and died on Saturday morning; his vessel sailed soon after with the corpse on board, and her colors at half-mast. About a dozen were more or less wounded during the several collisions between the police and the mob, and some of the military were hit by brickbats. The crowd dispersed on the Sheriff telling them, that if they persisted in tearing down King's house, the military would be ordered to fire upon them. King's house was burnt down on Saturday afternoon, and he, with his father-in-law, and five or six of the females of his household, were arrested. One was wounded in the house, and one of King's relatives had his fingers shot off.

On Sunday evening, the Fardowners and Corkonians, in Lowell, collected in large numbers in the vicinity of Lowell-street bridge, men, women, and children, to fight out a quarrel that had been some time brewing between them. Besides the heads broken by stones and brickbats, fire-arms were used, and a lad of fourteen years was shot through the stomach with a slug, and fatally wounded. The fight grew so serious, that the bells were rung for fire, and the engines passing backward and forward through the angry Milesians, dispersed them. Fifteen of the rioters were arrested. Several are reported to have been killed.

### BUSINESS NOTES.

*Books sent*—To I. C. Wellcome, box to J. C. Bywater (in part, J. Marsh, J. Wilson (by G. F. D.), the 8th; O. B. Fenner, H. H. Gross, J. C. Bywater, (box, balance of books ordered,) the 10th; J. V. Himes, R. Hutchinson, H. Robbins, N. Southard, J. E. Ainsworth, A. Smith, J. Warren, B. Perham, (to Brattleboro',) E. Crowell, A. Chase, jr., the 11th; Geo. H. Child, the 12th.

W. Pratt, $2—Sent the 7th.

L. Osler—Sent your bundle regularly on Thursday, and sent another bundle when you wrote.

Some one paid Bro. Berick a dollar at Chelmsford, or Northfield, for the Herald. He has lost the minute he made of it, and forgets the name of the brother. Will the one who paid inform us of his name, that we may credit him?

G. McKinney—You complain that your paper is not received. Mr. Hayward, the Postmaster of Lincoln Centre, Me., writes that the paper is not taken from the office, that he knows no one of your name, and wants it stopped. There is some mystery in this, about which you had better consult the Postmaster.

### DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

H. CLAPP, of Cambridge, Mass., stops his paper, owing 6 25

The Postmaster of Lockport, N. Y., notifies us that the paper sent to ELIJAH HOPKINS is not taken from the office. He owes - - - - - - - - - - - - 4 25

Total delinquencies since Jan. 1st, 1849, - - - - - 74 00

### TRACT DISTRIBUTION AND MISSION FUND.

R. Holbrook. - - - - - - - - - - - 3 00

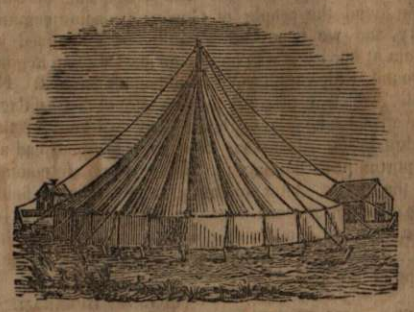
### TO SEND THE "HERALD" TO THE POOR.

A. R. Morse. - - - - - - - - - - - 2 75

Bro. Daniels may be expected at Worcester Sunday, the 16th, and at Lynn the Sunday following.

Bro. Hale may be expected at Providence Sunday, the 16th.

### BIG TENT MEETING



IN BROOKLYN, N. Y.,

Will commence Saturday, Sept. 29th, and continue one week. Brn. Himes and Weethee will give a course of lectures on the Second Advent. The Tent will be pitched on Washington-street, opposite the Brooklyn Institute, about half a mile from the Fulton and the Catharine-street ferries. Omnibuses run within a short distance of the ground. It is hoped that there will be a full attendance of the brethren in the vicinity. I. E. JONES.

A meeting is also desired to be held in New York city. Shall do the best I can. Portland and Providence have some claims. J. V. H.

### TENT MEETINGS, &c.

A Tent meeting will be held at Jamaica, Vt, near Rawsonville, commencing Sept. 18th, at 2 P.M., and continue over the Sabbath.

Also one at Winchester, N. H., near the village, commencing Sept. 25th, at 7 P.M., and continue as long as shall be thought best. As this is new ground, brethren will come prepared to take care of themselves. R. V. LYON, A. BROWN.

A Tent meeting will be held in Compton, C. E., at or near Dr. Libby's, on the road from Compton Centre to Sherbrook, commencing Sept. 26th, to continue over the Sabbath. Brn. Bently and Cummings will attend. —

A Tent meeting will commence at Shipton, C. E., Saturday, Oct 6th, at 10 A.M., and hold over two Sabbaths. Brn. E. and W. Burnham, and others, will attend. I. H. SHIPMAN.

### APPOINTMENTS.

Bro. A. Sherwin will hold a meeting in Grafton, Vt., Saturday, Sept. 22d, to continue over the Sabbath. He will preach in Springfield, Vt, Tuesday evening, Sept. 25; Claremount, N. H., 26th; Woodstock, Vt., 27th; Waterbury, Sabbath, 30th.

Bro. N. Billings will preach at Richmond, Sept. 25th and 26th, as brethren may appoint; Brunswick, 27th and 28th; Portland, (Clark's Hall,) Sabbath, 30th; Abington, Mass., the first Sabbath in Oct.; Marlboro' the second, and Holden the third.

Bro. L. D. Thompson will preach at Rye, Sunday, the 16th; at Abington, Mass., the 23d; Piermont, N. H., the 30th; Cabot, Vt., the first Sabbath in Oct., and at Waldron the second.
Bro. Thompson's Post-office address is Cabot, Vt.

Bro. James H. Nichols may be expected at South Reading Sunday, the 16th.

Bro. E. Burnham will preach at Derby Line, Vt., Oct. 2, at 5 P.M.

Bro. S. N. Gears will preach at Northfield Farms, Mass., the 15th.

Bro. D. T. Taylor, jr., will preach at Athol Sunday the 23d.

Bro. I. R. Gates will preach in Essex Sunday, the 23d.

### MEETINGS.

A conference will be held in Concord, N. H., commencing Friday before the second Sabbath in Oct. Bro. Weethee will attend. Other brethren are expected. — I. K. PALMER.

A conference will commence at Sugar Hill, N. H., Thursday, Sept. 27th, at 1 o'clock, and hold over the Sabbath. Brn. Edwin and Wesley Burnham will attend. We cordially invite all who feel an interest in the great cause of the kingdom of God, to come and worship with us. — I. B. SHIPMAN.

A meeting will be held at Bro. Burrows' place, to commence Sept. 22d, at 2 P.M., and hold over the Sabbath. Bro. Payson and friends in that region are invited to attend.

Also one will be held in Coburg, to commence Sept. 29th, at 4 P.M., and continue over the Sabbath, or longer, as may be thought best. Bro. Johnson, of Matilda, is invited—the friends will see that his expenses are attended to.

I shall have a supply of Testaments and Hymn books at these meetings. Those that cannot come may send by those who do. I was prevented from fulfilling my appointments by an attack of fever and ague. — D. CAMPBELL.

A Tent meeting will be held in Laona, where Brn. Whitaker and Crawford may appoint, commencing on the evening of Sept. 26th. Come with tents and provisions, so far as you can. Do not be afraid of sacrificing to God with cost.

Also Tent meetings will be held in the following places:—Victor, commencing Wednesday evening, Sept. 19; Clarkson, Sept. 25, evening; Darien, Oct. 3d, evening; Fredonia, Friday, 2 P. M.
J. C. BYWATER,
— G. W. BURNHAM.

A conference will be held in Holderness, N. H., commencing the Friday before the fourth Sabbath in September, and continue over the Sabbath. The undersigned expect to attend.
EDWIN BURNHAM. WESLEY BURNHAM.

### NEW WORKS—PUBLISHED.

1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by Tittman. Price - - - - - - 75
2. The ADVENT HARP, designed for believers in the speedy coming of Christ. - - - - - - - - - 60
3. The BATTLE OF ARMAGEDDON—revised and enlarged—By J. P. Weethee. - - - - - - - - - 38
4. THE LAST HOUR—OUR SPECIFIC WORK—$1 per hundred, single copy - - - - - - - - - - 2
5. THAT BLESSED HOPE—$1 per hundred, single - - 1 1-2

ENGLISH BIBLES.

A small Pocket Bible, gilt edge, without reference. - - 50
The same, with a clasp - - - - - - - - - - 63

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DERBY LINE, Vt.—S. Foster, jr.
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TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson.
WO'STER, Ms.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermoudsey, London.

## Receipts for the Week ending Sept. 12.

*The No. appended to each name below, is the No. of the* Herald *to which the money credited pays. By comparing it with the present No. of the* Herald, *the sender will see how far he is in advance, or how far in arrears.*

D. Hall, 443—50 cts.—A. Clapp, on acc't—75 cts.—E. B. Kimball, 456; Elder B. Locke, 456; Elder A. Smith (well), 456; B. T. Gladding, 430; F. Gale, 436; C. Burnop, 456; J. M. Clapp (two copies), 456; T. Griswold, 443; D. Barber, 456; J. H. Harrington, 456; D. Dudley, 451; O. Shirley, 464; B. Tanner, 456; R. Hensley, 474; J. Irish, 469; E. Atwater, 456; C. F. Sweet, 456; E. W. Hicks, 456; Truman Bacon, 446; J. Brown, 456; C. Smith, 462; S. Cahoon, 456; J. T. Ongley (of Canal?), 456; S. A. Cogswell, 482; A. Eno, 453; J. Couch, jr., 456; O. B. Fenner, 456; E. Levi, 456; J. Outwater, 456; S. T. Vanderbeck, 456; Thos. Hasbury, 459; E. Crane, 456; N. Hale, 456; J. Cummings (of D. L.), 456; P. Hunt, 456; E. Elliott, 456; L. Goodridge, 482; N. Hartsock, 456—each $1. A. Gehret, 430; S. Welch (books, C. H., and to) 456; A. R. Morse (sent book), 482; C. N. Ford (two copies), 456; C. Parker, 430; A. Tilton, 456; D. A. Vindex, 430; H. R. Tucker, 456; A. Stacy, 482; M. Hazen, 456; A. North, 472; D. Boon, 474; B. M'Alliston, 482; A. Larrabee, 462; Eden Corey, 482; H. Gay, 482; F. Fowker, 456; E. Atwater, 438; S. Aldrich, 482; L. Tuttle, 430. B. F. Libbey, 482; J. D. Boyer, on acc't; G. Kidder, 456; J. Vose, 456; O. Sprague, 456; S Burlburt, 476; J. Jewell (of Bolton), 482—each $2—N. Moulton (and A. M.), 456—$2 50—J. P. Mansfield, 482; P. Blood, 498—each $3—J. H. Northup, 404—$1 due; D. I. Krouse, 417—each $4—I. H. Shipman, on acc't; J. W. S. Napier; J. Spenser, 404; Houston & Peabody, 412; Randall & Peabody, 496—each $5. J. D. Boyer, on acc't—$10.

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# ADVENT HERALD.



*Luke 9:28-30.*

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY.... WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. IV. BOSTON, SATURDAY, SEPTEMBER 22, 1849. No. 8. WHOLE No. 138.

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BY J. V. HIMES.

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## "It is not always Night."

BY WM. C. RICHARDS.

"It is not always night!" though darkness reign
In gloomy silence o'er the slumbering earth,
The hastening dawn will bring the light again,
And call the glories of the day to birth,
The sun withdraws awhile his blessed light,
To shine again—"It is not always night!"

The voices of the storm may fill the sky,
And tempests sweep the earth with angry wing;
But the fierce winds in gentle murmurings die,
And freshened beauty to the world they bring:
The after-calm is sweeter and more bright—
Though storm arise, "It is not always night!"

The night of nature and the night of storm
Are emblems both of shadows on the heart;
Which full and chill its currents quick and warm,
And bid the light of peace and joy depart:
A thousand shapes hath sorrow to affright
The soul of man, and shroud his hopes in night.

Yet, when the darkest, saddest hour is come,
And grim despair would seize his shrinking heart,
The dawn of hope breaks on the heavy gloom,
And one by one the shadows will depart:
As storm and darkness yield to calm and light,
So with the heart—"It is not always night!"

## Chardon Street Lectures. No. 13.

BY J. P. WEETHEE.

### SESSION OF THE ANCIENT OF DAYS.

DAN. 7:9, 10, 22, 26; REV. 13:5-10.

HAVING called your attention to this noted judgment, we introduce the following

*Proposition.—God has, according to the prediction of his servant John, raised up, commissioned, and sent forth, a class of agents, for the special purpose of calling the attention of mankind to the nature of said judgment, and the associated events, and to urge upon all those duties growing out of these events.*

*Scripture.*—"I saw another angel fly in the midst of heaven, having an everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountains of waters."—Rev. 14:6, 7.

An event is here presented, and its connected duty. Each will be noticed in the order stated.

1. *The event*—"*The hour of his judgment is come.*"—That we may understand what event is intended, we shall consider the terms "hour," "his," "judgment," and "is come," separately.

*a.* "*The hour.*"—The Greek word here translated "hour" is ωραφορα, and is used one hundred and eleven times in the New Testament. In thirty-eight passages it means the one twenty-fourth part of a day. In twenty-seven places it expresses a definite point of time. In one text it denotes prophetic time, and covers fifteen days. In forty-five passages it denotes a longer or shorter space, without defining its duration. The length of the period must be learned from the nature of the events. In this last sense we understand the word here to be used. Examples of this kind occur in the following Scriptures: Jno. 4: 21, 23; 5: 25, 28, 35; 8:20; 16:2; Rom. 13:11; 2 Cor. 7:8; Philem. 15; Rev. 3:10; 11:13; 14:15; 17:12; 18:10, 16, 17, 19. In Rev. 14:7 the hour means, that the time, or period, allotted to this event has arrived.

*b.* "*His.*"—Is a word used instead of a name? What person is intended? Does it mean the beast's judgment, God's judgment on the beast, or the judgment of each person of the human race? If either of the former, it is the judgment of the Father, and national; if the latter idea is intended, then it is individual judgment. It will be seen to refer to a nation, when the word judgment is considered. We thus translate it, "The hour of God's judgment" on the agent symbolized by the little horn of Dan. 7, which is the same agent whose words, deeds, and fate are recorded in Rev. 13: 5–10.

*c.* "*Judgment.*"—What judgment? The Greek word is, κρισις, *krisis*, and is found in forty-eight places in the New Testament. The word which is generally used to define the period is "day." In nine passages a period is named, "the day of judgment." In one place the length of that day is defined to be a thousand years. The definite article is used before the word judgment in twelve passages. The term "hour of judgment" is mentioned in two passages—in Rev. 14:7; and 18:10.—We do not understand it to mean the same as "day of judgment," for the following reasons, viz.: there are at least four distinct judgments noticed in the Apocalypse, that passed on the agent of Rev. 13:5–10; and 16:2–6; by the Ancient of days of Dan. 7:9, 26. The one inflicted on the harlot—the Babylon of the Apocalypse (Rev. 18:8, 20; 19:2)—the judgment of the dead, (Rev. 11:18; 20:12, 13,) and that inflicted on the beast, and false prophet.—Rev. 19: 19, 20. Two of these judgments are executed before the advent of the Saviour, and are national. God the Father, the Ancient of days, is the Judge. The latter two are executed by the Son in person, after he receives from the Father, or the Ancient of days, a kingdom.—Dan. 7:13, 14.—Without discriminating these four judgments, and noting the judges, and defining the periods when they occur, we introduce confusion into our interpretation. These four judgments we have named in their order of time. All belong to what we denominate the *judgment era.*—The first, the session of the Ancient of days on the little horn, introduces that era, which closes with the submersion of the wild beast and false prophet in the lake of fire.—Rev. 19: 20. We are now preparing to answer the question, "Which of these four judgments is brought to view in Rev. 14:7? Ans.—The *first*, the same one recorded in Dan. 7:9, 10, 26.

*d.* "*Is come.*"—Having defined what judgment is here intended, we can see the propriety of the expression, "is come." The meaning we understand to be this: when this first messenger was dispatched, the period had come when God was to judge and execute this persecutor of the saints. He therefore sends a messenger to apprise the world of that fact, and of the improvement which he designs them to make. If there be any persons who are not satisfied with our exposition, let them take the Apocalypse, and investigate every passage connected with these four judgments, defining each of the four classes of agents.—Let these questions be answered on each of the four judgments: 1st. What agent is here judged? 2d. Who is the judge? 3d. Who are the executioners? 4th. When does it take place? 5th. What events are associated? 6th. What improvement does God require? These questions will all apply to the first two judgments. The proclamation of this judgment is called "everlasting glad tidings." On the supposition which we have introduced, that it is God's judgment on the great enemy of the saints, there is a reason why it is called glad tidings. It was joyful news to learn that God had commenced executing judgment on their persecutor, and that that series of events had then commenced which would soon usher in the advent of Christ and the reign of his people. Thus we hear them, after the execution of the second judgment of the series, saying, "Alleluia: salvation, and glory, and honor, and power, to the Lord our God: for true and righteous are his judgments: for he hath judged the great harlot, who corrupted the earth with her lewdness, and hath avenged the blood of his servants at her hand."—Rev. 19: 1, 2.

We have now explained the event, and also the reason why it is called glad tidings, so far as the terms in the commission will afford light. If we are correct in our views of the event here brought to notice, we have not mistaken the nature of this agent's message. He acts the part of a herald and an expositor. He proclaims that the hour of God's judgment on the little horn has come, calls it glad tidings, and urges upon all to give their fear, worship, and glory, not to the created, but to the Creator. 2. The duties which are here urged by this agent are fear, worship, and glory to the Maker of all things, implying that they had been giving adoration, fear, and glory, to some other objects.

As the event here proclaimed has been in progresss of execution for the last half century; and as John saw a messenger, who uttered the glad tidings of said event; and as it is generally agreed that this messenger symbolizes a class of men; our views require that we now produce a body of persons whose character, proclamation, and exhortations agree with those of this symbol messenger; and that our proposition is true, that God has raised up and commissioned said persons to proclaim to the world this event, together with the connected events, and to urge upon mankind those peculiar duties which grow out of said events.—That the position may be made plain, we shall introduce the judge, the Ancient of days, as using the following language (A. D. 1780, or near that time): "My course of treatment of the nations of the earth has ever been, first, to suffer them to fill up the cup of their iniquity, and then judge, condemn, and execute upon them their just deserts. Thus have I done with the old world, the cities of the plain, with Egypt, with Israel and Judah, with Jerusalem, with Babylon, Tyre, with all nations whose cups have been full, up to the present time. Here is a nation whose wickedness has been very great. His words and deeds have been stout against me. My saints he has scattered, persecuted, and slain. Their blood has been long demanding retribution. His cup is full. I have called a court, cited both parties to my bar, have heard the charges, weighed the testimony, and have decided in favor of my saints (Dan. 7:22); have passed sentence upon the criminal, and have sent forth my executioners. My signs and my judgments have commenced. My Son is about to 'receive a kingdom, and to return.' Whom shall I dispatch to wake up the church, and to sound an alarm among the corrupted nations? My proclamation is—'The hour of my judgment is come.' The associated events must be declared—the coronation of the King of kings, his return and reign; he must exhort all to fear and worship, and give glory to me. The qualifications which I require are zeal, energy, self-denial, and great activity. My custom has ever been, to proclaim my judgments to all who will hear. As this is the first of a series of judgments which will soon usher in the reign of my Son, it is important that these events be proclaimed to the world. Who will enter upon the work of this mission? 'Whom shall I send, and who will go for us?'" A class of agents have responded, "Here are we, send us."—See Isa. 6:8. Who constitute this body who have thus responded to the call of Jehovah? Their origin, character, and mission, will be considered.

1. *Their origin.*—Long before the old French revolution, the attention of learned, pious men had been directed to the investigation of those scriptures which presented the character and fate of the little horn of Dan. 7th, and had identified the power there symbolized. They had also learned that the duration of its power would be twelve hundred and sixty years, when by great judgments it would finally become extinct. In 1798, when they saw that dominion broken, and its head carried into captivity, the events were so striking, that the hour of its judgment had at length arrived, and that God had arisen to number its days, that a few of that class felt it duty to proclaim to the world the event, and its bearings on the destiny of the human race. The position taken led them into a close investigation of prophetic scripture, and especially of those parts which described the features and events of the last days. As they searched new light began to dawn, until the entire series of events of which this was the introduction, began to be seen through the dim distance.

Though there were some able expositors of prophecy in the sixteenth, seventeenth, and the early part of the eighteenth centuries, yet much obscurity rests upon their interpretations of the closing visions of the Apocalypse. The time had not then arrived when the seal on the book of Daniel was to be broken. The "time of the end" had not come. The events of the French Revolution seemed to open a new era in prophetic expositions. Of the "time of the end" Sir Isaac Newton thus remarks: "If the last age, the age of opening these things, be now approaching, (as by the great success of the late interpreters it seems to be,) we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and our posterity that these words mainly belong: 'In the time of the end, the wise shall understand.'" —Dan. 12:9, 10. This was written more than a hundred years since.

That great revolution—the preaching of the gospel as anticipated by Newton—has now taken place. In the "time of the end" "many shall run to and fro, and knowledge shall be increased."—Dan. 12:4. The list of prophetic expositors for the last half century will show that that period has arrived, and has given birth to a class of men whose duty is made plain in Rev, 14:6, 7—a class symbolized by a messenger, who flies through mid-heaven with an everlasting gospel. We shall now call your attention to the origin of that body, by noticing some of its most distinguished expositors; after which we shall endeavor to prove that said body has fulfilled every feature of the symbol-agent. Those whose names follow wrote on the prophecies which are connected with the leading features of the last days. The particular title of their works we omit, for want of time. The authors are merely named:—

Edward King, Thos. Zouch, Geo. Richards, J. Dobbs, John Brown, Henry Kett, Robert Nares, Alexander Pirie, J. Bicheno, W. Etrick, E. Winchester, David Simpson, J. H. Frere, Wm. Cuninghame, Wm. Hales, John Davison, Granville Penn, Edward Cooper, S. R. Maitland, Edward Irving, Dr. Towers, W. Marse, J. W. Cole, Dr. Hamilton, H. Drummond, Prof. Lee, G. S. Faber, John Whitely, Bishop Van Mildert, Wm. Digby, Wm. Thorp, G. H. Wood, Will. Anderson, W. Vint, T. P. Platt, Sir George Rose, J. P. Smith, W. A. Holmes, Alexander Keith, Thos. Myers, Matthew Habershon, B. D. Bogie, C. N. Davies, J. W. Brooks, W. Snell. Chauncy, Leon de Laborde, Joseph Tyso, N. Nisbett, John Fry, J. E. Jones, J. J. Ben Ezra, J. H. Stewart, Lewis Way, Ger. Noel, E. T. Vaughan, Samuel Madden, James A. Begg, F. Nolan, J. E.

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Sabin, Wm. Burgh, Andrew Reed, F. Sargent, J. L. Brown, Hugh M'Neile, Hugh White, W. Dodsworth, W. Urwick, P. Allwood, J. Fletcher, John Riland, Geo. Bingham, S. Hopkins, Thos. Taylor, David Bogue.

In addition to these, a mass of commentaries have appeared, on every book of the prophetic scriptures.

## A Dissertation on the Judgment.

BY WILLIAM MILLER.

2. When will the wicked be raised and judged? I answer, when the thousand years are expired, Satan shall be loosed out of his prison, and Gog and Magog will come up on the surface of the earth. Gog and Magog signify the whole host of the wicked which have ever lived on the earth, the opposers of Christ, and the persecutors of the people of God.—Ezekiel says Gog is the chief prince of Meshech and Tubal, which mean the powers of this world, at the head of all their followers, an army like the sand of the sea-shore. Magog signifies dissolved Gog. They have once been dissolved, dust or ashes in the earth; but have now been raised. "The sea, death and hell have given up their dead." Then they are gathered around the camp of the saints and the beloved city, and are there judged, "every man according to their works;" and then the justice of God drives them from the earth into a lake of fire, where they are tormented day and night forever and ever. This is the second death. In order to get the proof of the things mentioned above, let the inquirer read the 20th chapter of Revelations. In that chapter, 1st verse, John is describing the second advent of Jesus Christ. The 2d and 3d verses give an account of his chaining Satan, and casting him into the bottomless pit and shutting him up. The 4th verse gives an account of the resurrection of the saints, their judgment, and reign with Christ 1000 years. The 5th verse shows that the wicked dead will not live again until the 1000 years are finished, and calls the above the first resurrection. The 6th verse speaks of the blessings of those who have part in the first resurrection. The 7th verse shows that when the 1000 years have expired, Satan will be loosed from his prison. The 8th verse describes the acts of Satan, in deceiving the wicked host, that have now lived again on the earth, gathering them to battle, as he tells them, (but there is no battle,) and gives the numbers as the sand upon the sea-shore, implying the whole class of the wicked. The 9th verse tells us that this army went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; which proves two things: First, that no saint is deceived; but they are all encamped in the city, and nothing that worketh abomination or maketh a lie can enter into the city. Secondly, that the New Jerusalem is on the earth, and of course must have come down from heaven at the commencement of the 1000 years: for we find it on the earth when the wicked compassed the camp of the saints about, and the beloved city, where the wicked are judged by the saints, and by the justice of God are driven from the earth, represented by the figure of fire; and as shown in the 10th verse, the devil, the beast, and false prophet, are cast into the lake of fire, where they shall be tormented day and night forever and ever. This closes John's first account of the judgment. The 11th and 12th verses show the resurrection and judgment of the saints at the commencement of the 1000 years, and are properly a review of the account given in the former part of the chapter.

The 13th, 14th, and 15th verses are an account of the resurrection of the wicked; for "death and hell deliver up the dead which were in them," and they are judged every man according to their works, and the same persons cast into the lake of fire, which is the second death.

I shall now meet a few objections, raised by the opponents of a future judgment. First: they say this judgment was fulfilled in the destruction of Jerusalem. To this I answer, that Christ says, Matt. 24: 29, "Immediately after the tribulation of those days"—that is, after the destruction of Jerusalem, by their own showing,—"shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This evidently shows the gospel, or two witnesses being clothed in sackcloth, the church in her wilderness state, and the fall of ministers from the purity of the gospel into antichristian abominations, and the shaking of the moral heavens by the doctrines of Papacy, called in the word of God "the doctrines of devils;" to accomplish which, according to Daniel and John, and the opinions of all commentators, will include a time or period of 1260 years. "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." All this was to happen after the tribulation of those days; therefore could not have happened at the destruction of Jerusalem.

Paul, in the second Epistle to the Thessalonians, speaking of the faith and patience of the saints in enduring persecution and tribulation, says, 1: 5—10, "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." It is evident that Paul in this place is speaking of the righteous judgment of God, the revelation of Jesus Christ from heaven, the taking vengeance on all who know not God, both Jew and Gentile, and the punishing with everlasting destruction those who obey not the gospel, from the presence of the Lord and from the glory of his power; and this, too, when he comes to be glorified in his saints. This can have no reference particularly to the Jews, as it was written to the Gentile believers at Thessalonica; and must have reference to all that troubled or persecuted them, whether Jew or Gentile. Then, in the second chapter, he tells us, "Now we beseech you, brethren, by the coming of our Lod Jesus Christ, and by our gathering together unto him, that yet be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." And yet the objector says that it was near at hand. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is God." This description of Paul agrees with Daniel's little horn, 7: 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Paul says, 8th verse, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they *all* might be damned who believed not the truth, but had pleasure in unrighteousness."

By these quotations, we perceive that the coming of Christ was not at hand, and could not take place, as Paul reasons, until the man of sin should be revealed, the son of perdition, who should wear out the saints of the Most High 1260 years; and then should the Son of man be revealed, and destroy him by the brightness of his coming. No man can suppose that this time could have passed between Paul's epistle to his Thessalonian brethren and the destruction of Jerusalem. Therefore we conclude, from these facts, that the judgment must be in the future; for Daniel says, that at the end of all these things "the judgment shall sit;" and Paul says, that these persecutions and tribulations are a manifest token of the righteous judgment of God.

Another set of objectors say, "The judgment will not take place until we have enjoyed 1000 years of peace and prosperity, and the world be converted to God."

In reply to this objection, I would present the following text in Daniel, 7: 21, 22: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High." Luke 17: 26, 28, Christ says: "And as it was in the days, of Noe, so shall it be also in the days of the Son of man. Likewise also as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." Paul says, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 8. Again, 2 Tim. 3: 1—5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 12th and 13th verses: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." John, in the 7th chapter of Revelation, when he saw the whole family of the redeemed out of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands, was inquired of by one of the elders, "What are these which are arrayed in white robes? and whence came they?" the answer was, "These are they which came out of great tribulation." This evidently shows us that there can possibly be no period of time in which the children of God will not suffer persecution or tribulation, till the end come. Consult also 2 Tim. 4: 1—8: Jas. 5: 1—9: Jude 14—21.

Now, if this objection is valid, how can it be true that Daniel's little horn, and Paul's man of sin, can make war and prevail against the saints until the Ancient of days comes, and be "consumed only with the spirit of his mouth, and destroyed by the brightness of his coming?" How can it be true that all that will live godly in Christ Jesus shall suffer persecution, if the whole world is to be converted, and universal peace pervade the earth for a thousand years? What kind of a millennium will that be, when evil men and seducers wax worse and worse, in the midst of perilous times, and all hell, as it were, disgorged of its contents, and come up to great battle of God Almighty? Or must these objectors be classed with those who cry "peace and safety," when "sudden destruction cometh?"—*Report of the General Conference, in* 1840,

## The Letter and the Spirit.*

BY PROFESSOR BUSH.

(Continued from our last.)

The laws of interpretation as bearing upon the figurative language of Scripture mainly occupy the pages of Mr. L.'s "Journal." In this department he claims to have elicted new light and to have settled new canons. Previous writers had found and had left this whole region of revelation enveloped in chaotic confusion. They seem never to have thought that if their deductions were to be of any real value they must rest upon premises that had something of axiomatic certainty. Instead of this they had built the gravest conclusions on a basis of mere conjecture. Their labored expositions were, therefore, little more than essays of pious guess-work. They were attempting to solve the riddle without dreaming of the proper clew, and the thirty changes of linen had remained unclaimed to this day had not some new heifer been found to plough with. Such a clew Mr. L. deems that he has found, and with exemplary benevolence is diligently laboring to give to the world the benefit of his discovery. We are ready to second his efforts to the utmost of our ability, so far, at least, as to be a medium of presenting his views to the judgment of our readers; but they, as well as ourselves, have a *standard* of judgment of which our author, probably, knows little, and therefore can scarcely understand the authoritative light in which we view it. If he smiles at our profound deference to this standard, we have nothing to say, but that we very well know our ground, and do not at all refuse to be smiled at.

* "The Theological and Literary Journal. Edited by David N. Lord. New York: published by Franklin Knight." Nos. 1–5, 1848–9.

A clear distinction in regard to the different natures and offices of the various species of tropical language, is the point which Mr. L. labors assiduously to establish. What is the peculiar genius of the figurative language of Scripture? What is a comparison?—what a metaphor?—what an allegory?—what a symbol?—what is the use made of these several forms of speech in prophecy?—these are questions standing out very prominently in his discussions, and which he has doubtless canvassed more elaborately than any writer on the prophecies who has preceded him. How far his conclusions are satisfactory will perhaps appear in the sequel. The following are among the leading results which he has announced.

I. The *Comparison*, or *Simile*, is the simple and formal affirmation of the likeness of one thing to another, "as man is like the grass that perisheth," "their word doth eat as doth a canker."

II. The *Metaphor* differs rather in form than in essence from the *simile*. It ascribes directly to agents, or objects, the natures, characteristics, or acts of other beings or things without employing the term of comparison. Thus, "Joseph is a fruitful bough," "all flesh is grass," "wisdom is a tree of life," "the ship flies over the waves," are all specimens of the metaphor. Its use is perpetual in the Scriptures, and its laws somewhat intricate. Among these Mr. L. specifies the following: (1.) That to which the metaphor is applied, is always expressly named as the subject of the description. It is not left to be ascertained by interpretation, as is the case in regard to symbols. It is designated by its proper and literal name. Thus Christ, in place of being likened to a branch, is directly called the Branch, because he was to spring from the family of David, as the branch shoots from the trunk or root of an ancient tree. The watchmen of Israel are called dumb dogs, like a shepherd's dogs that are dumb and unable to warn the flock of the approach of beasts of prey, they were, from their ignorance, sloth, or devotion to gain, wholly useless as watchmen. In like manner, in ordinary speech, a person of mild disposition is denominated a lamb, or dove, because he resembles it in gentleness; and despotic and rude men are called tigers, because their passions are like those of that animal. In these figures, as in all others, both the subject and the predicate of the proposition which they embody, are expressly mentioned; so that it is shown who or what it is that is said to resemble something else, and who or what it is that it is said to resemble. (2.) The terms of the affirmation are used in their literal sense. If we say, "the ship flies," both the term "ship" and "flies," as terms, are to be interpreted literally. It is not any other object than ship that is meant, nor any other motion than that of flying. The essence of the figure is in the application of the idea of flying to the motion of the ship. (3.) When a nature is ascribed to it that does not belong to it, the acts that are then affirmed of it are such as refer to the *imputed* nature, not to its own. Thus if a man is declared to be a tiger, and dispositions and acts are ascribed to him under that denomination, they are acts of aggression, ferocity, or blood-shedding, such as are proper to a tiger. To the above we may add (4) what the author, from its intrinsic importance, if true, ought to have made more distinctly prominent, viz., that the essence of the metaphor lies in the *predicate*, and not in the *subject*. "In a metaphorical prediction the subject of the affirmation is always the subject also of that which is foreshown, *the figure lying wholly in the predicate*." "In a metaphor, also, that which is affirmed is never literally true of the subject of the figure." Thus, for instance, in the expression "the ship flies," the predicate "flies" is not literally true of "ship," the subject of the affirmation; it is only figuratively true, that is to say, the very element of the metaphor is to be recognized in what is *predicated* of the subject, and not in the subject itself. We shall bring this alleged law to the test in the sequel.

III. *Personification*, *Apostrophe*, *Allegory*, *Metonomy*, *Synecdoche*, *Prosopopœia*,—all those are defined and illustrated, but as they are amply expounded in the ordinary textbooks of rhetoric, and as they are distinguished by no such peculiarity as makes it necessary to dwell upon them in this connection, we pass them by in silence. The two following are of far more importance.

IV. *Symbol*.—This is the grand feature of the prophetical style, and the principles involved in its nature and use are abundantly discussed by Mr. L. It is here also that he claims to have gone beyond his predecessors,

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in clearly determining the laws by which the interpretation of the prophetic symbols is to be governed. The essential characteristic of the symbol is the employment of one set of agents, objects, or phenomena, as the representative of another. It differs from other figures in the circumstance that the agents or objects employed are always supposed to be present either to the external senses, or to the mental perception of the prophets. Thus the siege of Jerusalem is represented by Ezekiel's taking an iron pan, and setting it for a wall, and then laying a mimic siege against it. In this case the symbol was *naturally* present to the prophet. In the case of visions, such as those of Daniel, Zechariah, and John, they were *supernaturally* present. But as a general principle wherever there is anything scenically represented to the eye or the mind of the sacred penman, there we are to recognize the play of the symbolic machinery. The paramount law of this figure, so to term it, although Mr. L. is inclined to distinguish between figures and symbols is, that the symbol is always of a different species from that which it represents, where an appropriate symbol of a different species can be found. The only deviations are when the agents to be represented are of a nature that cannot properly be symbolized by anything else than themselves, such as separate spirits, saints raised from the dead, the Deity, the incarnate Word in his supremacy as King of kings and Lord of lords. That which renders a symbol appropriate is the relation of *analogy* subsisting between the sign and the thing signified. Thus, to give his own illustration, a destructive tornado, discharging lightning and crimson rain, denotes a slaughtering and devastating away; a furious wild beast, a cruel and bloody conqueror; an angel summoning the nations to fear God and give him glory, an order of men proclaiming to them the calls and warnings of the gospel. It is a peculiarity of the symbol, that, unlike other figures, the realities which they are designed representatively to shadow forth, are not specifically indicated, except in certain cases when an inspired interpretation of them is given; in other cases the import is to be deduced from the nature of the symbol. It is to be remarked, also, that figures are used for illustration merely, but symbols for representation, consequently they who mistake metaphors for symbols, or symbols for metaphors, are sure to misinterpret them. This may be so; but as to the distinctive uses of metaphors and symbols, we should say that the representative imagery of Scripture is as much designed for illustration as the metaphorical. But of this more hereafter. Another prominent law of the symbol is, that agents denote agents, acts denote acts, and effects denote effects; or, in other words, that the correspondence between the representative and that which it represents, extends to all their chief parts, and the several elements, or parts of the symbol, denote corresponding parts in that which it symbolizes.—*New Church Repository.*—(*To be continued.*)

## Popular Errors. Signs of the Times.

(Continued from our last.)

Bro. Ward:—If the great "wine-press of the wrath of God" is not to be trodden at the second advent of Christ, then it will be difficult to locate it. Will the advocates of the world's conversion say that the language of Rev. 18th is highly figurative, and does not refer to the advent, then let them also be consistent, and admit Universalists to be right, who refer the great harvest to other events than those connected with Christ's coming, for in Rev. 14: 14, 17 we have a description of the gathering of the harvest and the vintage, which events clearly represent the gathering of the righteous and the wicked at the last day, and harmonizes with Matt. 13:37, 43, where "the harvest" is declared by Christ to be "the end of the world," at which time the wicked shall be "cast into a furnace of fire, where shall be wailing, and the righteous shall shine forth as the sun in the kingdom of their father."

In the 37th Psalm is another passage which is referred to the mortal state, which plainly cannot refer to any millennium this side of the judgment: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." But the preceding verses show us most distinctly that this prophecy cannot be fulfilled until the destruction of the wicked.—"Cease from anger, and forsake wrath, fret not thyself in any wise to do evil, for evil-doers shall be cut off, but those who wait upon the Lord shall inherit the earth, for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be;" and then we are told, "The meek shall inherit the earth," &c.—Ps. 87:8, 11.

The Lord Jesus quotes the above expression in the 5th of Matthew, in such a way as to indicate that it is to be fulfilled in the state of reward, and not in a state of trial, which character must pertain to the popular Millennium—it being understood to be in probation. The Saviour said, "Blessed are the meek, for they shall inherit the earth." This blessing comes upon *all* of this class, "the meek," who will "inherit the earth," when the "wicked are cut off."

The 72d Psalm is another prophecy of "the latter-day glory," but unhappily for the advocates of the doctrine of the world's conversion, it contains the same insuperable barriers to the "peace and safety" theory which have been noticed in these other predictions, i. e., *preceding overwhelming judgments.*

This Psalm is one of the great millennial proof-texts, and is referred to triumphantly to prove the temporal millennium theory, and did our limits permit, we would examine it in detail, but we shall only have space to bring out its leading features.

Ps. 72:6–8: "He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him, all nations shall serve him."

Now, who is the person who is to have such dominion?

You answer, "Christ!"

Very well, and Christ, or "the Messiah, the anointed," is a person who wears human nature, and is of the posterity of David. So the first four verses of this Psalm make it plain, that he who sways this mighty sceptre is "the king's son," "David's son." V. 1: "Give the king thy judgments, O God, and thy righteousness unto the king's son." V. 2, 3: "He shall judge thy people with righteousness, and thy poor with judgments. The mountains shall bring peace to thy people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."

Paul, in preaching to the Athenians, said: "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead."—Acts 16:31.

He also says in his second letter to Timothy: "I charge thee before God and the Lord Jesus, who shall judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1. In Rev. 11:15 we have the period when "the kingdoms of this world become the kingdom of our Lord and his Christ," fixed to the sounding of the last trumpet; and the 13th verse demonstrates that this is the time of the second coming of the Lord; the language is very similar to that found in the above Psalm:—"And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints . . and shouldest destroy them which destroy the earth."

This language is conclusive, and must settle the question that its kingdom is not universal, until the destruction of the destroyers of the earth, and the day of wrath, and the time of reward which the Scriptures uniformly refer to the period of the second advent. If it be said (as Dr. Hopkins, President Edwards, and others taught) that the millennial kingdom will be introduced by judgments on Popery, Mohammedanism, and infidelity, before the advent, and these systems be thus destroyed, we reply, that Christ positively forbids (Matt. 13) the plucking of the tares, the children of the wicked one, until the "harvest, which is the end of the world;" and therefore no judgments can be inflicted for the gathering up of the tares until that time. And besides, these great systems of wickedness are predicted to exist until the end of the world, as we will show at another time.—*Imp. Citz.*—(*To be continued.*)

## End of the Drama.

As we had anticipated, the struggle of the Hungarians has been brought to a close by the overwhelmning odds led against them, and the hopes of the friends of freedom, as to any successful resistance to despotism in Central Europe, have vanished. From the period when Louis Philippe was expelled, thousands in this country and in Britain cherished sanguine expectations that a new era had commenced, and that the masses in Europe would enjoy the blessings of civil liberty. Men supposed that monarchical forms of government would speedily find an end, that Republics would be organized in all the civilized parts of the Old World.—Nothing can be more true than the saying, that "freedom is a plant of slow growth." To secure men the enjoyment of their just rights, something more than bravery in the field is necessary—something more than eloquence and enthusiasm. Caution, moderation and self-control, are elements essential to success, if a nation would be free. The rage for changing every established institution, and in doing this—trampling on the the habits and prejudices which have had a growth of centuries, has often been the rock on which patriots and the fairest beginnings have been wrecked. A review of the recent history of Europe presents a most melancholy picture. Within a few months, there have been strenuous efforts made in favor of popular institutions in France, the German States, Pussia, Austria, Ireland, Italy, and lastly Hungary. The result is, a complete failure at all these points. France, to be sure, is nominally a Republic—but its citizens, at this very hour, enjoy a smaller measure of freedom than they did under the late king. Whatever we may read of "the imprescriptible rights of man," in the papers, which embody the organic acts of the Republic, still, in point of fact, the administration of the government is essentially military. The French have not the slightest confidence in Louis Napoleon, as a friend to liberty. Some of them wish that he may seize the whole authority as his uncle did on the day of Brumaire—others hope that he will be speedily overthrown, without troubling themselves as to consequences—many desire the restoration of the throne to the old Bourbon family, and not a few, worried out with revolutionary movements, and wishing to die peaceably in their beds, care not what the form of government is, or who may rule, provided they are left peaceably to mind their own business. In view of the result of "the great experiment," we have been forcibly struck at the readiness with which men are decided, in making up a judgment on matters where their feelings come into action. How confident were multitudes that "the march of liberty" in Europe must be irresistible—confident that there was enough of public virtue to ensure the establishment of Republics! Nay, some went so far, that they believed the *forced* concession of several monarchs to the voice of the people was entirely voluntary, and that men, trained all their days to the exercise of despotic power, had been suddenly converted to republicanism! Some of our editors, in the overflowing of their enthusiasm, proclaimed that a world-wide jubilee had come, and that henceforth, things on our planet would wear a very different aspect. We regret their disappointment. Would that it were otherwise! We could wish that day-dreams, fraught with so much of kindness and good feeling toward our race, had turned out to be realities—but as it is, we must yield to stubborn facts, and come to the sad conclusion that many, many long years must elapse, before Europe can be free.—*Williamsburgh Gaz.*

## Universalism vs. the Bible

The N. Y. *Evangelist* is giving a series of excellent articles against Universalism. The following is a specimen of the way it contrasts the writings of Universalist authors with the Bible. They seem to have written perfectly ignorant of the teaching of that sacred book.

BIBLE.

Isa. 53. He hath borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was brusied for our iniquities, the chastisement of our peace was upon him. The Lord hath laid upon him the iniquity of us all. For the transgression of my people was he stricken.

Dan. 9: 26. Messiah shall be cut off, *but not for himself.*

Gal. 3: 13. Being made a curse *for us.*

1 Peter 3: 18. Christ also hath once suffered for us, *the just for the unjust.*

Cor. 5: 7. Christ, our Passover, is *savrificed* for us.

Eph. 5: 2. Christ hath given himself for us an offering and a *sacrifice* to God.

Heb. 9: 26. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—10: 12. But this man, after he hath offered one sacrifice for sins, &c.

Rom. 5: 9. Being now justified through his blood, we shall be *saved from his wrath* through him.

1 Thes. 1: 10. Jesus, which delivered us from the *wrath to come.*

1 John 1: 7. The *blood* of Jesus Christ his Son, cleanseth us from all sin.

Rev. 1; 5. Unto him that loved us and washed us from our sins in his own blood.

UNIVERSALISM.

Ballou, (Lec. Ser. p. 347.) "We know by the words of Jesus, that in place of his suffering in our room and stead, as our erroneous doctrines have taught us, he will render unto every one according to his works."

O. A. Skinner, (p. 110,) "Neither is it necessary to the sinner's salvation, that any one should suffer as a substitute. Every man must suffer *in his own person* all that the law threatens, and for Jesus to take the place of the sinner, would be doing him the highest disservice."

Exp. and Rev. 1: 173, "The disciples of Christ never thought his death necessary as a *sacrifice* for sin;—pp. 176, 177, "The first of those who believed the death of Jesus to have been a proper sacrifice, were such as had imbibed many heathen sentiments, and considered this sacrifice made to the devil."

Skinner, (U. Ill. and Def. p. 121,) "He is never said to save from God's *wrath*, but from sin, ignorance and error."

Ballou, (Atonement, p. 122,) "Christians have for a long time believed that the temporal death of Christ made an atonement for sin, and that the literal *blood* of the man who was crucified has efficacy to cleanse from guilt; but surely this is carnality; and carnal-mindedness."

## A Catholic Outrage.

Let Protestant parents and guardians read the following, and then judge of the propriety of sending their children to Catholic schools:

"A Habeas Corpus Case of some Moment.—Judge Hepburn, of this District, was lately called to decide a case of some importance to the sacredness of parental and family relations. It appears that about six years since, a little girl, nine or ten years old, had been put under the care of the Sisters of Charity in this city, to remain with them until called for by her mother. About the beginning of this month, the mother, who now lives in Ohio, came to our city to take her child home. On application for her she was told that unless she partook of the communion of the Catholic church, she could not have her. Finding that she could not otherwise regain her child, she sued for a writ of habeas corpus. The following was her deposition in court:—

"'Eliza Knox, formerly Eliza Palmer, deposes that she is the mother of Florida Palmer, who was born at Boston in 1834. That its father, James H. Palmer, her then husband, died at Pittsburgh in 1841. In 1842, deponent left the child with her (deponent's) mother, then residing at Pittsburgh, with money for its support. That after a year's absence, deponent returned and found her child had been left with the Sisters of Charity, with the understanding that it was to remain under their care until called for by deponent. That this deponent since intermarried with James D. Knox. That with the knowledge and consent of said husband, and in possession of ample means for its support, deponent came to this city to reclaim her child, and on Saturday last called at the dwelling of the Catholic priest, and at the Institution of the Sisters of Charity, and expressed her desire to have her child restored to her. This was refused by the priest and a sister Agnes, who appeared to have charge of the child, and I was told I could not get her, *unless I would go to the church and partake of its communion.* When I first called, my child was at the hospital, in feeble health, and cried to go with me. I called again, and was refused permission to see her, and learned that she had been removed from the hospital to the Institution, When I went there, I was told by the Sisters of Charity that I could not see the child without a permit from the Bishop; but they said, if my child *died*, they would let me know.'

"On hearing the deposition, the Judge ordered the child to be brought into court. At first the priests and nuns thought to evade this order of the Judge, as they had the claims of the poor mother. The Sheriff was sent back with the pretence that the child was too feeble to be brought into court. But the Judge, hear-

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ing of her removal from one place to another to avoid the detection of her mother, thought it would be no greater tax upon her strength to have her brought to the court room, and so ordered peremptorily. This time the Sheriff was successful; the young lady was brought into the court room; and was told by the Judge she was free to make her own choice of guardian. She at once chose her mother, and in company with her left the room, amid loud expressions of congratulation from the spectators of the scene."—*Pitts Preacher.*





# The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, SEPTEMBER 22, 1849.


## Interpretation of Symbols, Figures, &c.

(Continued from last *Herald.*)

THE WOMAN AND DRAGON.—"And a great sign appeared in heaven; a woman clothed with the sun, and the moon was under her feet, and on her head a crown of twelve stars: and she, being with child, cried, travailing in birth, and pained to be delivered. And another sign appeared in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven diadems on his heads. And his tail dragged the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman, who was about to be delivered, to devour her child as soon as it was born. And she brought forth a male-child, who was to rule all nations with a rod of iron: and her child was snatched up to God, and to his throne."—Rev. 12:1–6.

The place of the exhibition of this vision, and of the acts of the symbols presented, is heaven—a place relatively above the earth. As the symbols presented symbolize agents and events upon the earth, the theater of their exhibition must have a corresponding relation to it. As heaven is elevated above the earth, it must symbolize the exalted station to be occupied by the parties symbolized.

The first symbol presented on this exalted theatre is the sun-robed woman. She is a great sign, or wonder, and symbolizes the church—the true people of GOD. In the last verse of this chapter she is shown to be the mother of those who "keep the commandments of GOD, and have the testimony of JESUS CHRIST." This establishes her identity, and makes her to synchronize with "the Jerusalem that is above, which is the mother of us all"—the Bride, the LAMB'S wife. In Rev. 17:3 a woman symbolizes a body of an adulterous character: while, therefore, a woman may symbolize a church, the character of the church she symbolizes is indicated by her dress and appendages. That she is the symbol of the people of GOD, and not of a city, is evident from her being persecuted, and her flight—to which a city could not be subject.

The splendor and conspicuousness of the church at the period symbolized, are indicated by the "sunbeam robe, her station above the moon, and her crown of stars." Her painful travail symbolizes the anxious desire the church had for the coming of the Messiah: whom "kings and prophets waited for, but died without the sight."

The man-child, we think, symbolized the SAVIOUR. The only objection of any weight to this view is, that it is retrospective. This, however, can be no valid objection; for all admit that of the seven heads of the next symbol, five are retrospective: "five are fallen," says the angel of these, when they are represented in Rev. 17:10. That which is retrospective, to be appropriately presented by symbols in a prospective vision, must appear as explanatory of other parts; and by a harmonious relation to other symbols assist in their identification. The man-child, and the previous travail of the woman, identify the woman with the church: and her relation to the succeeding symbol identifies it with the fourth beast of DANIEL.

The monster dragon bears the same relation to the woman and man-child that the nondescript beast of Dan. 7th was to sustain to the saints of the Most High, and the little horn of Dan. 8th to the Prince of princes.—The dragon stands ready to devour the man-child as soon as it should be born. He makes war with MICHAEL. He persecuted the woman. The nondescript beast should war with the saints, and prevail against them, and in the symbol of the little horn of Dan. 8th that power should stand up against the Prince of princes. This identifies them. The Roman power did stand before the church at the time of the SAVIOUR'S birth, and remorselessly smote all the children in Rama of two years old and under, in the hope of destroying the infant SAVIOUR. By Roman hands was He crucified and slain. He of whom, in the Psalms of DAVID, it was predicted that he should break the nations with a rod of iron, was put to death as a malefactor: but he triumphantly burst the bands of death, he cast aside the cerements of the tomb, grappled with the grim monster, in his own prison-house, came off conqueror, and was received up unto GOD and his throne, where he is to continue until the times of the restitution of all things spoken of by the mouth of all the holy prophets. This identifies the man-child with CHRIST, and the dragon with Rome.

Mr. LORD supposes that the man-child is CONSTANTINE, and that his being caught up to heaven was his elevation to the imperial throne. This, however, could not be; for an elevation to the throne would be only an elevation to the heaven where the woman gave birth to the child: its subsequent ascension to GOD must be more than an elevation to a throne. Besides, CONSTANTINE did not rule all nations with a rod of iron. Nor was he given birth to by the church: he was annexed to it.

The appearance of the woman in heaven was anterior to the appearance of the dragon there. After the date of the Apocalypse, the Roman empire was first in the ascendant. The woman was in a station of dignity and honor just prior to the birth of the man-child. The church was not thus situated just prior to the accession of CONSTANTINE; but was prior to the SAVIOUR'S advent. All the recognized worshipers of the true GOD were included within the Jewish nation. The sacrifices which smoked on Jewish altars were offered in worship to JEHOVAH. The true and faithful subjects of the Divine government conducted their service with all the splendor the Jewish ritual could impart. Royalty was still an appendage of the nation: the sceptre did not depart from Judah, nor a lawgiver from between his feet, until SHILOH came. The church, through the royal line of DAVID, ushered into the world the humanity of CHRIST, in which the Son of GOD tabernacled in the flesh, dwelt among us, and in which we beheld his glory as of the only begotten of the Father, full of grace and truth. The church attained to this elevated and conspicuous position before the rise of Rome. That obtained a place in the symbolic heaven at a much later period: Rome did not attain to the supremacy till a short time anterior to the birth of CHRIST—at a time when there was a general expectation of the MESSIAH'S advent: when it might truly be said that the church pained to be delivered,—when, like SIMEON, many "waited for the consolation of Israel," and were ready to depart in peace when their eyes were permitted to see his salvation. Like good old ANNA, they "spake of him to all them that looked for redemption in Jerusalem"—not a small number.

The dragon was a monster serpent, possessed of seven heads and ten horns, and seven crowns on the heads. Rome appears to be symbolized by its ruling spirit in person: "that old serpent, called the devil, and Satan, which deceiveth the whole world." He is called the serpent in Eden, where he assumed its form, gave the lie to GOD, and deceived our first parents—causing them to believe they should not die the death threatened in the day they should eat the forbidden fruit; but that the change which should follow, instead of being death, should be a kind of life, in which, their eyes being opened, they should be as gods, discerning good and evil. He is called the devil when he appeared in person to tempt the SAVIOUR, and sought homage from him, &c. He is called Satan when he appeared among the sons of GOD, when he provoked DAVID to number Israel, when he is represented as coming and taking away the word from the hearts of the children, and in divers other places. So express a reference to the names by which this symbol is known, can leave no doubt respecting his identity. And the selection of such a symbol as the representative of Rome shows that he was its ruling spirit, that he acted through it, and that its policy was of Satanic origin. Under its guidance Rome attained a position in the symbolic heavens before the woman. The first act of the serpent was by a sweep of its tail to draw down one third of the stars, and to cast them to the earth. This was before the birth of the man-child. After Rome attained to the supremacy, Judea proportionably suffered. Her glory was measurably dimmed. Judea suffered many indignities before her subjection to Rome was consummated. Jerusalem was repeatedly besieged, and often suffered severely. At one time (B. C. 94) ALEXANDER JANNÆUS slew six thousand persons, on account of their meeting in the temple at the feast of tabernacles. In B. C. 54 CRASSUS plundered the temple of Jerusalem. In B. C. 37 Jerusalem was taken, after a siege of six months. Various other difficulties occurred between Judea and Rome previous the SAVIOUR'S advent, on account of which she was greatly depressed and humbled, so that it might be appropriately said that one third of the stars in the crown of the woman—one-thired of her glory—were cast to the ground. And this depression was one great reason why the church within her borders looked so earnestly for a Deliverer.

The ten horns of the dragon must symbolize the ten kingdoms into which the Roman empire was subsequently divided. The same are symbolized by the ten horns of the nondescript beast in Dan. 7, which are explained by the angel to be "ten kings that shall arise." The seven heads symbolize the same as the seven which appear on the scarlet-colored beast of Rev. 17th, and which are there called seven kings, or governments. At the time of the appearance of the dragon, the crowns are on the seven heads of the beast, and not on its ten horns, as at a subsequent period, on the wild beast of Rev. 13th. It thus indicates that the events symbolized by this vision are anterior to the subdivision of the Roman empire, and rise of the ten kingdoms. The sovereignty of the empire was still vested in the forms of government symbolized by the seven heads—five of which, as we learn by the vision of Rev. 17th, had fallen previous to the date of the vision. Rome had existed, 1st. Under its Regal, or Kingly head, to the last TARQUIN, B. C. 513. 2d. Under its Consular, from B. C. 509 to B. C. 499. 3d. Under its Dictatorial, to B. C. 493. 5th. Under its Decemvirate, to B. C. 449; and 5th. Under its Tribunitian, which continued one year, B. C. 440—all of which had fallen. It then existed under its 6th, or Imperial head, which commenced at the battle of Actium, B. C. 31, under AUGUSTUS, and was subsequently succeeded by the Decem-regal, or seventh head.

The birth of the man-child, and his escape to GOD, has been already explained. On the ascension of CHRIST, the church no longer occupied the conspicuous position it had previously. Judaism was no longer the casket in which it was enshrined. The church left its place in the moral heavens. Persecution scattered the followers of CHRIST into all lands. The church virtually fled into the wilderness—into the condition where she should subsequently be nourished for twelve hundred and sixty days.—(*To be continued.*)

## Meeting of the American Board.

*To the Editor of the Traveller:*—The fortieth annual meeting of the American Board of Commissioner's for Foreign Missions commenced its session in this delightful village, (Pittsfield,) Sept. 11, at 4 o'clock. The crowd in attendance was very great. The receipts of the year have been $291,705 27, and the expenditures $263,418 47, being $28,268 08 less than the receipts—reducing the debt that amount, and leaving $31,603 98, the present indebtedness of the Board. In the evening, prayer was offered by Rev. Dr. Lyman Beecher, and the annual sermon was preached from Daniel 7: 27 by Dr. Cox—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This text, he said, could not be true, and the missionary enterprise fail. The doctrine of the text was, *that the whole world is yet to be evangelized.* He proceeded to show—1st. The scope and import of the text; 2. Its necessary truth; 3. Its relation to faith; 4. The human agency which is to be exercised in its accomplishment; and 5. Its power of encouragement. The vision, he said, was identical with the one seen by Nebuchadnezzar, and interpreted by Daniel in his youth. He traced the fulfilment of the prophecy historically, down through the four kingdoms to the Papacy, (which received some rough handling,) and showed its coming destruction, which seems to be shadowed forth by present events. He believed in the 1260 years as the duration of the Papacy, not as a precise number, as giving the average of its duration—both its beginning and ending being gradual. The speaker maintained, with much force, the common view of the millennium against the "Adventists," "from Muggleton to Miller," who received home thrusts, with demolishing arguments. There was to be no *new dispensation*—when the gospel dispensation commenced, heaven and earth were shaken *yet once more*, and were not to be shaken again till the final consummation of all things. He inclined also to the opinion that the Jews would not be restored to their ancient possessions. The Adventists, he said, were generally characterized for their opposition to missions, which are now the hope of the world—the great blessing of the age.

Under the head of *human agency*, hierarchies, apostolic succession, baptismal regeneration, &c., received some rough handling.

All the above named points were ably discussed, in the speaker's peculiar style; and the audience (closely packed, with some standing) were held with deep attention for two hours. Yours, &c.,—H. N. —*Boston Taveller.*

We should have been pleased to listen to the sermon of the Doctor. We hope to see it in print.

We would like to learn who "MUGGLETON" is? Have never heard of the writer. We hope the word is not coined by the reporter, to alliterate with MILLER. Some attempt to be witty, by summoning "apt alliterative's artful aid." We do not learn whether MUGGLETON or MILLER is the one demolished. If the text quoted proves the evangelizing of the world, as the kingdom there predicted to be ushered in is to be an everlasting kingdom, it follows that that converted state of the earth must continue forever. And if so it must also follow, that as an everlasting state has no end, there can never be any end to the world, any resurrection of the body, or final judgment!! Will the Doctor accept these conclusions, or show us wherein they are not legitimate?

This is one of the strong texts in proof of the premillennial advent. Let us look at it a moment. We think it cannot be true and the earth not be regenerated.

The KINGDOM here brought to view is to be,

1*st.* A universal kingdom—it will occupy under the whole heaven.

2*d.* It will be a saintly kingdom—it shall be given to the saints of the Most High. And,

3*d.* It will be an eternal kingdom—it is everlasting.

Any condition of things not corresponding to those requirements, could not be a fulfilment of the text.

The entire conversion of the world might fulfil the condition of universality; but not its eternity, unless that evangelized condition is everlasting. But it is claimed by those who hold to this view, that CHRIST will come after 1000 years, and terminate this condition of things, by the resurrection of the dead, and burning of the world. Their theory therefore clashes with one of the prominent conditions of the text.

Our view of it is that CHRIST will come to establish this kingdom by the regeneration of the earth and its purification. Its universality under the whole heaven will be secured by the resurrection of the just and the bestowment of the kingdom on them; its saintly character is secured, and its eternity, by its being the final and perpetual condition of the righteous. No condition of the text is wanting in our view of its fulfilment. It cannot therefore be proved false by such a fulfilment, or proved true by any less fulfilment.

We often hear people talk of the *extension* of CHRIST'S kingdom. If they mean by this an extension of religious interest, we have no objections: though we think they should speak as the oracles of GOD speak. But if they mean the kingdom for which our SAVIOUR taught us to pray, and regard that as already established, we have serious objections. When that kingdom shall come, we shall cease to pray for it to come. But that is a prayer which we are to use while we continue in the world. The kingdom referred to in the prayer cannot, then, come till the termination of this dispensation. The kingdom of CHRIST is subsequent to the judgment of the quick and the dead: He "shall judge the quick and dead at his appearing and kingdom." There is no universal state of holiness prior to the ushering in of this kingdom; DANIEL beheld and the little horn "made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." This kingdom is ushered in at the sounding of the seventh trump: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our LORD, and of his CHRIST, and he shall reign for ever and ever. And the four and twenty elders, which sat before GOD on their seats, fell upon their faces, and worshipped GOD, saying, We give thee thanks, O LORD GOD Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—Rev. 11: 15–18. It is a kingdom in which the departed saints have a portion: says the SAVIOUR: "Many shall come from the east, and from the west, and shall sit down with ABRAHAM, and ISAAC, and JACOB, in the kingdom of heaven." As Dr. COX remarks, this vision is like that in the 2d chap. of DANIEL. In that we learn that its existence is subsequent to the demolition of all earthly rule, and is to be an eternal state. We want to see and believe the truth respecting this

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and all scripture; but if our life depended on our seeing the harmony of the common and modern view, with this text, we see not how we could receive it.

However much Adventists may be distinguished for their opposition to missions, we have not one word to say against them. The command to go into all the world and preach the gospel to every creature, has never been annulled, and will continue in force till the end. And although those occupying mission ground may not preach all that we believe, or wish they might teach, we bid them success in proclaiming the truth they do hold to—the great doctrine of salvation through faith in CHRIST, which is the foundation of our hope. We would throw obstacles in the way of none. Our work is not to oppose the good others may do; but to endeavor to supply a deficiency omitted by them. We envy not the feelings of those who would shut up the schools and pulpits opened in heathen lands; who would send back the 12,000 children in those schools, into heathenism; who would recall the hundreds of self-denying missionaries who are endeavoring to instruct and enlighten them: and close the hearts and purses of those who sustain them. Recall them! No. Let the man blush who would hint of such a thing, until he is possessed of the men and means to do a more efficient service in the same field. We regard the work of missions as one of the providential movements of GOD. Let them go on with their work of translating the Bible into all languages, and carrying the gospel into all lands. They may be preparing the way for another work. The angel of Rev. 14: 6 will accomplish his flight into all lands, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. The burden of this cry will be two-fold. It is, 1st, the duty of men to fear GOD and give glory to him; and 2d, the reason of that duty: that it is the hour of GOD's judgment. Because some only proclaim the first, we would not on that account silence them: but we would go to work and perform what they omit. The first ought to be done; the second ought not to be left undone. Opposed to missions! Why we have nothing to do here but to engage in missions. Our great business should be to secure an interest in the kingdom ourselves, and do all we can to save others. That is the end of our probation here. Adventists as a body have not been indifferent to these things. If the churches in a mass would give of their time and means to spread the gospel, as Adventists have done, there would be no lack of either. They would be able at once to awaken every dark recess of the earth with the sound of the gospel.

## The Last Days of Rome.

(Continued from our last.)

We now occupy a position, in reference to the judgment to be executed upon Rome, and all the powers of this world, like that occupied by DANIEL in reference to the predicted "judgment upon Babylon." That act of removing and setting up kings, which was specially designed as an illustration of all the great changes that were to follow, was repeatedly and clearly predicted as to the time, the national, and even the most distinguished personal agents to be employed by Providence, the most noted features in the manner of its accomplishment, and the result upon GOD's people! May we not linger a moment over a scene so full of lessons to the world and to us at the present time—

THE LAST DAYS OF BABYLON!

The passing away of the sceptre of supreme power from Babylon, was the first step in the great political and providential succession of steps that terminates in the kingdom of GOD. When the period numbered to Babylon was finished, her grant of supreme dominion run out; and it was transferred to the Medes and Persians. The power to whom the grant was transferred was also the appointed agent of heaven to punish its predecessor!

The guilt of Babylon will appear when we consider the greatness of the providential blessings perverted, the means of religious improvement she enjoyed, and her proud contempt of the authority, warnings, and admonitions of heaven. 1. The blessings with which Babylon was entrusted were limited only by the resources of all the earth. Everything was put into her hand. 2. In and around the city which gave a name to, as it was the metropolis of, the empire, were all the great religious and moral lessons of revelation and history the world had as yet enjoyed.—The whole nation whom GOD had made the repository of his word—king, princes, priests, prophets, and people—were her most distinguished captives. There was the tower of Babel, a monument of that wrath which swept away a world of sinners by water, and a pledge that all who are like them shall feel his threatened wrath when the same world shall be swept by fire.—With the fall of Egypt, of Assyria, and Jerusalem, for their sins, Babylon was familiar, for the survivors and witnesses of their fall were her tributaries, or slaves, and her own kings and captains. It fell to the lot of her noblest monarch, as he excelled all others in his pride, to be distinguished from all others in the providential means for his humiliation and conversion. And the books which contained particular prophecies in reference to Babylon herself, by ISAIAH, JEREMIAH, DANIEL, and others, were in her hands. 3. All these warnings and admonitions, and the authority that demanded a right use of the blessings bestowed, were treated with proud and impious contempt!

She had her day of probation, but it was filled up with iniquity. This is charged upon her and proved against her; and when her day was closing, strange tokens indicated the approaching end. These were neither understood nor regarded but by those who feared the LORD. When the final sentence was portrayed by mysterious fingers on her palace wall, the last sign and warning given—which must be regarded whether understood or not—"then came in all the king's wise men, but they could not read the writing, nor make known to the king the interpretation thereof."—Dan. 5:8.

If we place ourselves in Babylon, and look at her condition, as men of the world, all must see that she could not understand her position as it was. She is mistress of the world! Her broad walls, rising three hundred feet from the ground, enclosed a section nearly twenty miles square. These walls are broad enough on their tops for six chariots to go abreast; and are surmounted by towers that bid defiance to the assembled armies of the world. The vast city is traversed by twenty-five grand avenues, which connect by as many spacious, brazen gates with the fertile country on every side; and are thronged with princes from every province of the empire; her merchants and warriors; her astrologers, magicians, and wise men; her priests and idols; her beauty, beggars, and slaves. In her granaries are stores sufficient to supply these millions, in case of a siege, for twenty years. An unfailing supply of water is furnished by the Euphrates as it sweeps through the midst of the city. Art, science, philosophy, war, religion, and commerce, invited from all parts of the world, and fostered by the wealth of its lord, have put forth their mightiest efforts. Luxury has reared up its paradise of hanging gardens, which to all but those of a pure faith would have rivalled the paradise of God; and to preserve that paradise in the favor of the gods, the star-gazers, the soothsayers, and the priests of Bel, keep watch and ward upon the towers, at the altars, and in the cloisters of the golden temple of Belus. But above all, GOD—the true GOD—has raised Babylon to this exalted eminence; and the armies that placed her in power are still devoted to her support! What then has Babylon to fear? what can she fear?

Surveying this proud organization of power, wealth and glory, so distinguished of heaven and honored of men, a believer in our modern miliennium might very plausibly have regarded it as the pledge and prelude of that golden age; and for proof he could have pointed to the vessels of the house of GOD in the king's banqueting house, and to his prophets practically at the head of the government. As good proof, certainly, as ever has been presented.

But in the midst of all this security there is a rumor abroad that gives uneasiness to Babylon. A class of poor, ignorant, hated fanatics have learned by books which they dare to interpret for themselves that the same GOD who has raised Babylon to power is about to destroy her! If this were confined to the rabble it would be of no consequence: but there are those in power who favor the rumor. And what is more strange, the armies of the alleged conquerors are already at the gates of the city. Still, Babylon is not accustomed to be moved by trifles. She has the means of defence, and she will use them. To quiet the fears of weakness and superstition, the king's great feast is got up. That certainly must put an end to the "delusion!"

The feast is ready. Let us enter the king's banqueting-house. Here are the power, the wealth, the pride, the luxury of Babylon! Before the personage whose robes, crown, and sceptre, fill that dazzling throne a thousand lords have knelt, and now are seated according to their rank. Princes from every land, with their attendants; and the wives and concubines of these great ones of the earth make up the guests of this great feast. The gods, with their priests, altars, and incense, are also here; and not the least prominent in this multitude, those who are skilful in the use of "the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music," occupy their appointed place; while over the whole of this wide scene of royal mirth there falls an almost celestial radiance. The eye is dazzled with the glittering decorations; rich music charms the ear; every luxury invites the palate; fragrant incense loads the air; luscious, sparkling wine is drank in profusion, and the more so as the vessels of the house of GOD are filled! All rapt in exstacy, the feast goes on.—The uproar of rejoicing is at its height. And in the estimate of this noble multitude, who suppose the world was made for them, the fanaticism is dead!

But an eye that never sleeps over its purposes is looking on. The hand of another guest is obtruded. It is there! "Over against the candlestick, upon the plaster of the wall of the king's palace!" It traces these strange words: "NUMBER! WEIGHT!! DIVISION!!!" The king sees it. Every eye sees it. The feast is ended! The music has ceased. All the merry-hearted do sigh. Trembling and anguish have taken hold of that proud king. The wine and the multitude cannot sustain him now. The wisdom and religion of Babylon are summoned to his aid. At his bidding a company of the venerable, the learned, and wise gather around him; and they begin to ponder the mysterious inscription on which their eyes fasten as they come into his presence!

It is feared that these strange words may favor the hated and annoying rumor as to the fate of Babylon. And it is the office of the religion and wisdom of Babylon to vindicate her character and claims; and to quiet the fears of her children. Let us listen to their sage apologies for an "interpretation:"—"If GOD intended thus to destroy Babylon, would he have put the world in subjection to her power?"—"Would he distinguish her as he has, merely for the purpose of dashing all this greatness to the ground?" "We have just begun the race of improvement.—The world is in its infancy. And with such an example of what man is capable of, who can tell what man may attain to? We do not know what this writing means, but Babylon is safe!"

There are times when even the proudest men forget their fancied greatness; and are ready to take their place with the most humble. When the hand of GOD touches them, and they are made to feel their dependence, their accountability, their condition as sinners, then they are honest, and want to be dealt honestly with. They want to know the truth, if the truth dooms them. Then the flattering sycophants of power are not only out of place, but are considered the most contemptible creatures on earth. This was such an hour to BELSHAZZAR. Just at this time the queen appears before the king, and directs him to DANIEL. The prophet is called, and the truth is heard. But it is too late! "GOD hath *numbered* thy kingdom, and finished it! Thou art *weighed* in the balances, and art found wanting!! Thy kingdom is *divided*, and given to the Medes and Persians!!!"

While the fumes of their wine, and the incense of their idols, are strong in the banqueting-house, the cry is heard, "The city is taken!" GOD has endowed his agents for their work. The bed of the river becomes their highway. The massive two-leaved gates are unbarred. The hosts of CYRUS are abroad in the city of drunkards. The stern and fiery Medes are at their work. Palace, tower, citadel, and throne are stormed by these hardy squadrons; and the slaughter ends with the fall of Babylon!—"In that night was BELSHAZZAR the king of the Chaldeans slain, and DARIUS the Median took the kingdom!" Thus the first sceptre of Gentile supremacy passed away; and thus shall pass away the last, and with that all the kingdoms of the world!

Greater blessings and greater light have been given to the Babylon of this age than were given to Babylon of old; and greater has become her guilt: her sins have reached unto heaven, and GOD hath remembered her iniquities! More ominous events than old Babylon saw have marked the day in which we live, and warned us of the approaching end. Men's hearts fail them for fear, and they appeal to the wise men; but these know not the time of their visitaton. The spirit of deep sleep is upon them. Revelry and mirth, blasphemy and contempt of GOD, are triumphant in the midst of impending wrath. Another CYRUS, other hosts, and another kingdom, that shall never pass away, are about to take the place of the GOD-defying rulers and lovers of this world!

"Kingdoms now are reeling, falling,
Nations lie in wo appalling,
On their sages vainly calling
All these wonders to explain;
While the slain around are lying,
God's own little flock are sighing,
And in secret places crying,
'Jesus, come—O come to reign!'"

But DANIEL still speaks for GOD to his exiled, captive people. Happy are those who read and believe!

## Editorial Correspondence.

BRO. BLISS:—Since my last I have been occupied with a multitude of cares, and have kept no journal of events connected with our Western tour thus far. But you will receive an account soon of the Tent-meeting at Homer, which was one of our happiest, and, we trust, most profitable meetings.

We had meetings of business during the time, which resulted in the amicable adjustment of the difficulties which prevented harmonious action. You have already received an account of these meetings, with their results. There was a determination on the part of all to save the bleeding cause from all hindrances to its progress. All parties felt the necessity of united action in our one great work. With this view they have acted; and have done the best they could. We trust that their well-meant and prayerful endeavors will be duly appreciated by the brethren scattered abroad. None of us should sacrifice *principle;* and this is not necessary in order to our united action. No; we can act together in our great work without any sacrifice or compromise of principle.—The only thing required is, to prosecute with our whole hearts the great and glorious work for which we unite: other things being held subordinate. We hope all will labor for the peace and prosperity of the cause. Let all "bitterness, and wrath, and evil-speaking be put away." And let the peace of GOD rule in our hearts. It is quite enough to contend with all the world, and a large portion of the church, without contending with one another.

We are now making arrangements for the meeting in this city. The door is open for a good hearing. Having a few days before the commencement of our meeting here, I shall visit Auburn, Seneca Falls, and Canandagua, and give a lecture in each place.

We go from this place to Brooklyn, N. Y. We are all in usual health. Yours, J. V. H.

*Syracuse (N. Y.), Sept. 15th, '49.*

AUBURN, N. Y.—We gave a discourse to the church in this place on Sept. 12th. We found it in a state of peace and prosperity, though, like all our societies, they have their trials. Bro. SMITH, the faithful pastor, is much esteemed, and the substantial brethren associated with him give health and stability to the cause.

On the 13th we visited Seneca Falls, and preached in the evening. The church here have been much neglected for some time. Bro. PINNEY, who has been their pastor from the beginning, has been absent on account of sickness. Yet they have continued faithful, and are firm in the cause, both in town and in the vicinity. Bro. P. is about to remove to Rochester, when they will be left wholly destitute. We trust they will be supplied by some faithful man.

On the 14th we gave a lecture in the Tent at Canandagua, to a large and attentive audience. Brn. BYWATER and BURNHAM are holding a meeting in that place. The prospect of doing good is encouraging. There are a few faithful friends to the cause there, among whom are Dr. HAHN, and Bro. CROSIER. This meeting will give them new strength and courage. After preaching we took the cars for Syracuse. We have obtained the *Syracuse Garden*, on Salina-street, for our meeting. It is an excellent place. Bro. NEEDHAM and MANSFIELD are here, and we begin to-night (the 15th). J. V. H.

BRO. L. P. JUDSON attended our conference at Homer, and rendered us essential aid. He is resolved on devoting his whole time to the cause. We are glad to learn that he is to be associated with Brn. BYWATER and BURNHAM in their tent-meetings, for the remainder of the season, in Western New York. They have been much in need of help, and will now be well sustained in their work. We hope that the friends of the Advent cause will liberally supply their wants. J. V. H.

TO CORRESPONDENTS.—The difficulties being now harmoniously settled, will it not be well not to recall the fact of their having existed by referring to them in communications for the *Herald?*—that only serving to recall their remembrance. Let us, like PAUL, forget the things that are behind, and press forward to those before.

L. F. A.—Very acceptable. Will give them in a few weeks. Let not the point of your pen have opportunity to the blunted by rust.

THERE are rumors of an insurrection in Cuba. The President of the United States, it is reported, has given the French Minister his passports, for something insulting in his communications to Government.

Digitized by the Center for Adventist Research

## Correspondence.

THOUGHTS

Suggested by the death of a beautiful child, the daughter of Dr. Shaw, of Bath, Me., who died saying, as was her custom, "Good night, mamma, good night."

A mother sat by a lovely child,
As it painfully drew each breath,
And felt in her heart an anguish wild,
For she knew it must end in death.

She watched each glance of its dark, bright eye,
As it turned in its loving light,
And knew that the mists of death drew nigh,
When it sweetly lisped, "Good night."

"Good night, Mamma," she would oft repeat,
When the shadows of death grew deep:
Till her pure young heart had ceased to beat,
And she sunk in the chill grave sleep.

They laid her to rest in a silent place,
'Midst the flowers of summer's bloom:
A sweet rose-bud in a hallowed vase
She seem'd in the hallow'd tomb.

Forever hallowed by Him who slept
For a while in its chamber's gloom,
And rescued from Death the power he kept,
To fasten the gates of the tomb:

And who'll from thence each treasur'd one,
When that glorious morn shall rise,
When the work of redemption all is done,
And he comes in the flaming skies.

Then she will come forth, again to greet
The mother she loved so well;
That beautiful voice, in accents sweet,
In a song of praise shall dwell.

Then those lustrous eyes shall no longer beam,
On flow'rets that wither away,
And that airy form shall with glory gleam
In the light of eternal day.

O! joy to those who weep for earth's slain,
For the dawn of that morn draws near,
When the Lamb that was slain, but lives again,
With glory and pow'r shall appear.

O! joy to man, that the tree of life
Shall forever in verdure bloom;
Its flowing branches, with fruit all rife,
Ne'er will shadow an earthly tomb.

O! joy to man, that the curse on earth,
Which has rested on every sod,
Can never come forth at its second birth,
When 'twill bloom like the garden of God.

*Portsmouth.* L. H. S.

### DISCUSSION AT MASSENA, N. Y.

(Continued from our last.)

Elder Walden next referred to the parable of the wheat and tares (Matt. 13:24–35), to prove the conversion of mankind generally! [He reasoned from the supposition that the servants said, "Wilt thou that we go and gather them *out?*" It reads *up*. Jesus speaks of gathering out of the kingdom, which is the world.] Elder W. said if there had been a majority of tares, they would not have said, "Shall we gather them out." He did not believe there would be but a few little, shrivelled-up heads of wheat, and the rest tares!

Bro. Buckley replied, that the text proved nothing in this case: it simply showed that the children of the kingdom and the children of the wicked one would live together till the end of the world, without specifying the number of either. Christ does not talk about shrivelled heads, &c. The gathering out does not imply, that that which is gathered out is the minority. For instance, when we speak of pulling out the weeds from the onion bed, it is not implied that there are less weeds than onions.

Elder W. also quoted the parable of the leaven hid in three measures of meal. He said, it was well known by those accustomed to leavening, that there is always a little of the meal that is not leavened.—All will not be converted is the inference; but the majority will.

Bro. B. replied, that the parable proves too much for him. Jesus says that the leaven was hid in three measures of meal till the whole was leavened; and it is known by those accustomed to leavening, that if they are prudent, and wet up all the meal, all will be leavened.

Elder W. next quoted the parable of the mustard-seed.

Bro. B. remarked, that this parable might be harmonized with Elder W.'s or his view of the kingdom, therefore it did not affect the question.

On the negative of the question, Bro. B. quoted Matt. 7:13, 14—"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Bro. B. drew the inference, that if there was to be a state of things the reverse of that stated in this scripture, the Saviour would have told us.

Elder W. disposed of this by saying (without giving the proof,) that it referred to a particular time, and was not of general application.

Bro. B. next quoted Matt. 10:22—"And ye shall be hated of all men for my name's sake." Also Matt. 24:9—"hated of all nations," &c.

Elder W. disposed of these scriptures in the same manner.

Bro. B. then read—"In the world ye shall have tribulation," (John 16:33); and, "Yea, all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceived and being deceived."—2 Tim. 3:12, 13.

Elder W. disposed of these in the same way.

Bro. B. then quoted vs. 1–5 of the same chapter: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." This passage of scripture allows no time for the conversion of mankind generally.

Elder W. replied, that the "last days" did not imply the very last of time, but the term was used to signify the gospel day.

Bro. B. remarked, that the term would embrace the very last days, though a period of eighteen hundred years might be included.

He then quoted 2 Pet. 3:3, 4—"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" &c. The inference was, if mankind generally were converted, scoffers would not be thus bold.

Jude 18—"How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." Bro. B. drew from this the same inference as from the other.

Bro. B. quoted Matt. 24:37–39, and Luke 17.28–30, in reference to the days of Noah and Lot. The inference was, that if the wickedness was great in those days, it is to be so at the coming of the Son of man; and therefore we cannot look for the conversion of the world generally in the last days.

Elder W. replied, that the coming of Christ as in the days of Noah and Lot, had no reference to his coming to judgment. [He promised to show at another stage of the discussion what it did refer to, but he failed to do so.]

Bro. B. then quoted Dan. 7:21, 22—"I beheld and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." He also quoted the 9th and 10th verses to show, that when the Ancient of days came "the judgment was set, and the books were opened," thus proving that there is a persecuting power to prevail against the church till the judgment.

Elder W. disposed of this by saying, that this passage had no reference to *the* judgment, but referred to the judgments of God in cutting off the nations which opposed the spread of his truth, just as he always has done.

Bro. B. quoted Dan. 7:11, and said, that the fourth beast, or the fourth kingdom upon earth—which is the last kingdom—is to be destroyed and given to the burning flame, not converted.

I believe Elder W. made no reply to this.

Bro. B. quoted Rev. 11:15–18 to show that the nations would be angry, and therefore not converted, when the time of God's wrath is come, and the time of the dead that they should be judged.

Elder W. said that the text had no reference to the judgment. At another time, he said it would be fulfilled at the resurrection of the martyr spirit—the resurrection of Rev. 20.

Bro. B. next quoted Isa. 2:18–21, to show that there would be idolatry when the Lord comes to judgment. The 20th and 21st verses read:—"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

Elder W. said that this had no reference to the judgment.

Bro. B. then quoted Rev. 6:12–17, to prove that there will be bond-men, or slavery in the world when the great day of his wrath comes, which is the judgment-day. Also that there will be kings, great men, rich men, and chief captains (war will not be done away), all unconverted, because they pray to be hid from the wrath of the Lamb; "for the great day of his wrath is come, and who shall be able to stand?"

Elder W. said this had no reference to the judgment, and endeavored to make the congregation believe that Bro. B. had made out two judgments, because he claimed that the sixth seal and third woe both bring us to the judgment.—(*To be continued.*)

### CENTRE COUNTY MEETING.

The Camp-meeting held on the ground belonging to the Messrs. Alexanders, five miles from Milesburg, commenced on Thursday, Aug. 23d, and continued until the 30th. In consequence of having remained in Philadelphia, by the request of Bro. Litch, until the arrival of the box of books, I did not reach this place until the 25th, up to which period the services were conducted by Brn. Litch and Boyer. On Sabbath morning Bro. Frank came with a conveyance, in which he conveyed me to the camp-ground, where I met with a hearty welcome from Bro. Boyer and others.

The encampment covered an area of about 120 feet by 160, which was very comfortably fitted up with preachers' stand and tent, and seats for the accommodation of one thousand persons, with twenty commodious tents. At the time of my arrival, the brethren were holding a "love feast;" they appeared to be filled with the love of the Saviour, and as happy as they possibly could be in this mortal state. My soul was filled with joy, and thrilled with delight to hear their rich experience, and to gaze on their happy, heavenly beaming countenances. Their conduct declared that they had left the world, with all its perplexing cares, behind. Their souls were evidently above the things of this life, and their affections set on things divine.

On the arrival of the hour for preaching, Bro. Litch delivered a lecture on the Throne, or Kingdom of Christ, predicted by the prophets, and yet future, which was instructive, and was listened to by a large audience with great attention. After Bro. L. had retired to the preachers' tent, an individual, who had been a preacher for about twenty years, wished an interview with him, as he considered that Bro. L. had wrested a certain scripture, and he wished to converse with him on the subject of his morning's discourse. His manner of addressing Bro. L., with his preliminary remarks, showed that he felt assured of overthrowing his position. Bro. L. remained perfectly calm and self-possessed, however, and requested his opponent to read certain scriptures, which constrained him to admit that Bro. L.'s position was correct. His style of address was very visibly changed before he retired from the tent. During the interval, the brethren held a prayer-meeting, and on the arrival of the hour for the afternoon service, the horn was blown to call the friends together, whom I addressed for about an hour. Bro. Litch preached in the evening, after which penitents were invited to come forward to the anxious seats. At the prayer-meeting the brethren and sisters assembled within the altar, which was capable of holding about two hundred, and in the centre of which were two benches, one for male, and the other for female penitents, several of whom, through God's grace, found mercy. At night, the camp-ground presented a very interesting and imposing appearance. On two sides of the encampment were lofty mountains, covered with trees of majestic height; on the ground were four platforms, elevated several feet, covered with earth, upon which were burnt pitch-pine, the flames of which illuminated the ground, and with the moon, which shone between the trees, removed the gloom of night, and made all around look cheerful.

On Monday, before and during the intervals of preaching, the brethren held prayer-meetings, and at times a few retired to the adjoining mountains, to pray to God in secret. In the morning and afternoon the people were addressed by the writer, and by Bro. Litch in the evening. My soul could exclaim, O, how good and soul-inspiring to be thus borne up by the prayers and sympathies of whole-hearted brethren, while proclaiming the precious truths of the everlasting gospel! On this evening also several presented themselves for prayers, and were not sent away empty. During the day, the attendance was good, attention great, prayer-meetings lively, and God's blessings copious. Hence nearly all could say, "Bless the Lord, O my soul, and all that is within me bless his holy name!"

On Tuesday morning Bro. J. Adams, of Shiremanstown, arrived. After the prayer-meeting, a goodly number went to the Bald Eagle Brook, where Bro. Boyer immersed six happy believers, who came up out of the water with countenances beaming with joy, and went on their way rejoicing. In the afternoon Bro. Adams preached from 1 Pet. 4:18—"If the righteous scarcely be saved," &c. His discourse was solemn, instructive, and interesting. In the evening, the writer preached on the coming of Christ in connection with the judgment, which was followed by an exhortation from Bro. Litch. Several presented themselves for an interest in the prayers of the brethren. The Lord poured out of his Spirit, and enabled some to rejoice in the joys of his salvation.

On Wednesday morning, at the prayer-meeting, the Lord melted our hearts into tenderness, and we truly enjoyed a precious season. O, praised be the name of the Lord! Bro. Litch preached the morning sermon, and gave us some wholesome scriptural advice. The writer occupied the stand in the afternoon, and Bro. Litch again in the evening. At the prayer-meeting held immediately after the service, several penitents presented themselves within the altar, and every one, we trust, was hopefully converted to God. The brethren also were filled with joy.

On Thursday morning we again assembled within the altar, to commemorate our Saviour's dying love, before we separated; after which we took the parting hand, while emotions of joy and sorrow filled our hearts, and tears bedimmed many an eye. O, how painful the parting scene, how cutting to separate from those we love, with no prospect of again meeting! But yet a gleam of hope sustained our souls, when we thought that the period of our separation would be short, that we were looking for the same blessed hope, and cheered by its enchanting accompanying scenes;—that the period will soon arrive, when the "Sun of righteousness will arise, with healing in his wings." Then the faithful of all ages and climes will meet in the kingdom of God, to be separated no more forever. Bro. Peck, a German Baptist preacher, attended the meeting, and took part in its services.

On Lord's-day, Sept. 2d, the new Advent chapel at Mash Creek was dedicated. When completed, it will be a neat building, 32 feet by 42. It stands on an eminence, and is surrounded by nature's enchanting scenery. It is built on a portion of an acre of ground, presented to the society by Gen. Irvin and Col. Gregg. The first and third sermons were preached by Bro. Litch, and the second by the writer. The attendance was good, several having come from a distance. During the day, Bro. Joseph Adams was publicly set apart for the work of the gospel ministry, by the imposition of hands and prayer.—The society at Mash Creek number eighty-two members, and give signs of prosperity. Bro. Boyer's work in this region has not been in vain. He entered the field about two years since, formed a circuit, and has now about three hundred members, all looking for the return of the Saviour to establish his kingdom. His work has been laborious, but not in vain; and although his health has suffered, he is not discouraged, but is determined, by God's grace, to press forward, and persevere in the good work. Bro. Adams purposes removing from his present residence, to labor in connection with Bro. Boyer, whose circuit is too large for the labors of one.

Attending this camp-meeting has done me good, and convinced me that the preaching of the doctrine of the Advent still produces its legitimate effects. It would have elevated your soul had you been present to witness the goodness of God, the outpouring of his Spirit, and the progress of his work. To see the distress of those convicted of sin, and hear their loud and anxious cries for mercy, would, methinks, have convinced an infidel of the folly of sin. Some lay prostrate on the ground, and one young man, a backslider, particularly arrested my attention: he writhed, and wrung his hands in agony, because he had left his first love, and returned to the world. He cried, "God be merciful to me a sinner! O, Jesus, do have mercy upon me! O, Jesus, I do not wish to be left behind—I want to rejoice with my brethren and sisters! O, Jesus, do have mercy!" This young man informed me that he had belonged to the Baptist church, but through leaving his home for a place where no meetings were held, and getting into company, he fell into sin. On the last evening of the camp-meeting he obtained the blessing which he sought, and was enabled to praise the Lord with his whole heart. There were others, but I refer to this as a specimen. About six backsliders were reclaimed, and thirty-four or thirty-six professed to be converted. If there is joy in heaven over one sinner that repenteth, how great must be the joy felt by the angels of God, and how loud their praises must be, over the repentance of so many! In addition to the sinners converted, and the backsliders reclaimed, think of the rich blessings and joy experienced by believers!

This series of meetings will long be remembered by many, and through which we shall be the better enabled to endure the trying ills of life. Praying that the Lord may keep us all in his love, and preserve the young converts from the evils of the world, and the temptations of the enemy, I close my brief account of this most interesting meeting. Yours, waiting for redemption, J. W. Bonham.

*Milesburg (Pa.), Sept. 3d, 1849.*

### CHELMSFORD CAMP-MEETING.

This meeting was one of great interest. The brethren came with a manifest desire to enjoy a good, old-fashioned Christian meeting. They seemed not to lean upon themselves, but upon the Lord, for the blessing needed. They were not disappointed. The interest of the meeting increased from the commencement to the close. Freedom of thought and expression ran through the whole meeting. Love and union abounded to an extent, not surpassed, on any occasion we ever witnessed. We thought it proper to say, "Behold, how these brethren love one another!" Faith in the Lord's speedy coming, with a heart to rejoice in the event, were abundantly manifested. The weather was fine until the close, and the moral atmosphere was clear and heavenly. We had no trouble from the family of the "wild beast." They were treated, if any of them were there, with kindness and Christian forbearance, which could but show that we desired their conversion to God, and union with the family of heaven. So far as we could learn, the brethren were of one mind, in committing the meeting and its protection to God, with a feeling, that if they were disturbed and broken up, "to take joyfully the spoiling of their goods," believing "that in heaven they have a better and enduring substance."

The arrangement of the meeting was, in some respects, different from anything we had before seen. We refer to the table, which was free to all. All present were made welcome to eat, either with or without money. The table was supported by contribution, each one giving according to his ability and privilege. The unbeliever had the same privilege with others. Perhaps this course did something to stay back any disposition which some might have had to disturb the meeting.

During the meeting, which continued from Saturday to the next Friday night, there were some twenty-eight preaching brethren. A large portion of them, however, were there only a part of the time. They labored together, so far as we could see, in great harmony, endeavoring to stir up the minds of all by way of remembrance, and to preach the truth adapted to the present time. We believe that all who staid on the ground long enough to see and feel the spirit of the meeting, were ready to say, the Spirit of the Lord was there.

At the close of the meeting, the Lord's Supper was observed, with great solemnity and deep feeling; after which the hymn was sung, "From whence doth this union arise?" &c. Never did we think it more appropriate. We parted, hoping to greet each other "in that world of glory."

J. S. White.

### LETTER FROM J. LITCH.

Bro. Himes:—I returned home from Centre Co. (Pa.) camp-meeting on Friday evening last. My tour has been most gratifying and refreshing. The state of the cause in that section is of a most encouraging character.

The camp-meeting commenced on the 2d of Aug. and continued one week. It resulted in the conversion of about forty souls to the Lord, and also in the quickening of believers, and strengthening of their faith. A state of harmony prevails among the brethren, and all are devoted to the work of advancing the cause of truth and salvation. We were favored with the presence and assistance of Bro. J. W. Bonham, whose visit and labors will long be remembered in Centre County. Bro. J. Adams also arrived on Tuesday, Aug. 28th, and rendered us essential service. He is to remain and labor in that vicinity in connec-

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tion with Bro. Boyer, whose health is much impaired with excessive labor. The field is constantly enlarging, and every week new calls for labor crowd upon them.

Sunday, Sept. 2d, was a day much to be remembered by the Advent church in Centre County, as the day of the opening of the new chapel at Mash Creek. About two years ago, the first camp-meeting was held in that county, and the first souls converted as the fruit of Advent labors. Now there are, on the district travelled regularly by Bro. Boyer, nearly three hundred members in church fellowship. One chapel so far advanced as to be opened for worship, although not yet completed. Another is to be put up immediately in Elk County, the first Protestant place of worship in the county. Also, in the course of a few months, a third will be erected in Milesburg. On Sabbath afternoon, Sept. 2d, Bro. Adams was ordained and set apart to the work of the ministry.

In the vicinity of this city the cause is prospering. Calls for labor are increasing, and new places are opening almost every day. Brn. J. P. Farrar and J. T. Laning are laboring at present in this field to good acceptance and success. We are expecting an excellent camp-meeting this week.

We expect, immediately after the coming camp-meeting, to open a regular circuit from Lancaster to Shiremanstown, Pa., where the way seems to open and invite our efforts. Yours in patient hope.

*Philadelphia, Sept. 10th*, 1849.

### PREPARATION.

Dear Bro. :—I wish to speak to the dear brethren and sisters who are looking for Jesus. Once more I take up my pen, and may the good Spirit guide it, so that I may say something that will benefit. My heart beats high for the kingdom. I still cherish the sweet hope of soon seeing Him who is my life, and appear with him in glory. Then shall I be made like my blessed Lord. But while I dwell in this earthly tabernacle, I will strive to be just as much like Jesus as it is possible for me to be. I will seek to have the full and deep impress of his image engraven on my soul. I will strive to reflect that image to the world, and endeavor to walk even as Christ walked, knowing that unless I do this, I have no evidence that I abide in him.

O, how much, how very much my soul loves purity! And I rejoice in the thought that I may not only have my mind changed and assimilated to that of the Divine, but when I see Jesus as he is, my body also, by the transforming power of the Holy Ghost, will be re-fashioned like unto his glorious body. Hasten, happy day!

Evidences of the speedy appearing of the Lord rapidly thicken. What is our duty in view of that event? To make ready for the marriage of the Lamb. The bride will be presented without spot or wrinkle. The work of preparation must be done here—none can be made after the Bridegroom comes. Can we each exclaim with Paul, "I am ready!" or does our heart condemn us? If so, remember that "God is greater than our heart, and knoweth all things; but if our heart condemn us not, than have we confidence toward God, and whatsoever we ask we receive of him, because we do those things that are pleasing in his sight." Hast thou this confidence toward God—this faith in him? This is Christian experience. Behold the child of God as he bows before the mercy-seat. With implicit confidence in a covenant-keeping God, and unwavering faith in his immutable promises, and by that new and living way opened through Jesus, he enters within the rent vail to talk with Deity. Unaided, he knows not how to pray aright, but the Spirit helpeth his infirmities.—Its aspirations are united with those of his Advocate before the throne; the petition thus offered comes up with acceptance upon the hallowed altar; the Father cannot deny his Son—he cannot disregard his own precious promises—the sweet pledges of his love,—they meet a quick response in his compassionate heart, and an answer speedily returns to bless the waiting suppliant.

O, it is thus that the Christian loves to bow down before the throne of grace, where no eye beholdeth save one alone, and breathe his requests into the ear of him who seeth in secret, knowing that he will reward openly. It is thus that they derive strength to combat their spiritual foes, and perform the sweet duties of Christian service. None but those who are faithful in secret prayer can exert a holy and salutary influence upon those with whom they associate.—Such commune with God, and are in sympathy with the Divine mind. A heavenly atmosphere surrounds them. My brethren and sisters, let the closet witness the deep breathings of your soul after purity; let it echo back the fervent supplications of your heart to God, and respond to the joy of answered prayer. But when you bow down before the mercy-seat, let this truth solemnly impress your mind, that without faith it is impossible to please God, and that this faith can only be exercised by that heart which can truthfully exclaim, "Not my will, but thine be done."—All else short of this is but mockery—an abomination. Thus strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it. O, how many mock God by offering the prayer of an unsubmitted heart. Better not pray than pray thus. O, let our petitions be offered in submission and faith.

Why are so many slow of heart to believe? Because they are unwilling to have their wills blended with the Divine will,—unwilling to move in harmony with God, and have him work in them to will and to do according to his pleasure. Here, and here alone, however, is the secret of true liberty found. There is no bondage so great as the bondage to our own will, nor liberty so sweet as that which results from a union with Christ by a oneness of will. Those who occupy this position experience the truth of the declaration, "Whom the Son makes free are free indeed." When our wills are blended with the Divine will, it is not a hard matter to exercise appropriating faith,—it requires no mighty effort, as many suppose, to believe that we receive those things which we ask agreeable with the will of God. Take away unsubmission, and you remove the only barrier in the way of faith's free exercise. But multitudes have yet this truth to hear. Thousands are vacillating in their course, for the want of a clear conception of the connection existing between submission and faith. The former lays the foundation for the latter. Perfect submission brings perfect faith, and perfect faith brings perfect love, and every other grace of the Spirit, into the soul. How important, then, is this state of mind. May the Lord help us to maintain it always, whether "by affliction sorely tried." or on the mount of rejoicing; feeling or no feeling, let this be the fixed principle of the soul; thus shall we be steadfast, immovable, always abounding in the work of the Lord; and have also the blessed assurance that our labors are not vain in him.

Some thoughts here expressed I may have given before; but precept must be upon precept, line upon line, and it is good to have our minds often stirred up to the contemplation of these things.

Many wonder why I talk and write so much upon holiness, and say so little about the coming of the Lord. There are two reasons for this: the first is, there are very many among the Advent people who make the coming of Christ the most prominent;—indeed, the most of them do this; while but few speak of the preparation. The other reason is, because I find so few among the great mass who profess to be looking for that event, who are prepared for it. The religion of very many does not lie deeper than the surface, and but few, comparatively, understand the principles of the hidden life.

I wish to excite your minds to seek for a closer walk with God — more intimate communion with him. Remember, that by this we may know whether we possess the true hope or not. Every man that hath this hope purifieth himself, even as he is pure. Do not flatter yourselves that you will enter the kingdom unless you have a mind congenial with its nature. Nothing that defileth can ever enter the celestial city. God is holy—Christ is holy—angels are holy—the new earth will be holy—the New Jerusalem holy—and its inhabitants also will be holy. With joy I look forward to the final banishment of whatever is sinful, and to the re-impressment of the Divine image upon man; yea, the whole man changed and assimilated to the image of the Creator.

M. D. Wellcome.

## Extracts from Letters.

From Sandgate, Aug. 28th, 1849.

Bro. Himes:—I had the satisfaction of attending one more of the gatherings of our Advent brethren, in Cambridge, N. Y. This was the first opportunity of the kind I have enjoyed since I met with you at Low Hampton; and a precious, encouraging time it was to me, as well as to the dear followers of Jesus who are looking for his speedy return, to reign on the renewed earth.

Bro. Lyon desired me to give an account of the meeting, of its apparent success and influence on the community, and of the good order in which it was conducted. I was not present at the commencement, but reached there on Friday, about 5 o'clock P. M., just as Bro. Brown commenced his sermon. I should think there were about one hundred or one hundred and twenty-five present. A brother named Campbell, from South Adams, who has recently embraced the Advent doctrine, lectured in the evening. On Saturday, Bro. Lyon lectured at 10 A. M. and 1 P. M., Bro. Campbell at 5, and Bro. Lyon again at half-past 7. The congregations continued to increase in number, until on Sunday it amounted to a thousand, or more. Bro. Brown preached once in the morning, and Bro. Lyon three times in the course of the day.—Perfect order prevailed throughout the entire meeting; a more civil, respectable audience I never saw together; all appeared anxious to maintain perfect decorum. Throughout the tent, the moment that it was announced that the time had arrived for preaching, you could commence a prayer season at any time without the least disturbance. As Bro. Graham was the only Adventist I heard of in the place, our singing was weak, though not bad.

Surely I may say great good was accomplished; for prejudices were removed, and I believe many were convinced of the truth, for I heard many say it was Bible truth, and that they could not gainsay what they heard. It was a precious season to my soul on many accounts, especially to see the solemn, interested feeling manifested by the audience; all appeared to be carefully scrutinizing everything that was said, and after hearing, a pretty general approbation was discernible. Of course there were exceptions. I cannot help speaking of the kindness exhibited by the people of that vicinity.

I cannot but believe that the seed there sown will produce fruit to the glory of God. May God bless the dear laboring brethren, and may they be strengthened to cry aloud and spare not, and may the people take the alarm, and flee for safety, before it shall be too late.

Put your trust in the Lord, my brother, and hold fast the form of sound words; defend your Master's cause and your own character, for this you have a right to do; fear not, the "Herald" will at last overcome. My prayers for you, body and mind, are constant. I hope to see you yet again in the flesh, but if not, I shall join you when Jesus shall appear.

Yours in the Lord, A. Smith.

From East Ware, Sept. 12th, 1849.

Bro. Himes:—It has been so long since my friends have heard from me through the "Herald," that I should not think it strange if many of them have come to the conclusion that I have either given up "the faith," or else am asleep in the grave. But to the praise of my heavenly Father, I am permitted to say I am still alive, and looking for the glorious appearing of the great God.

When I consented, some two years ago, to undertake to settle the estate of my deceased brother-in-law, I did not look for enemies to arise and cause me unnecessary trouble; but so it has proved, and I leave them in the hands of the Judge of all the earth, for him to reward them according to their works. I have passed through a scene of affliction and trial for the last two years, occasioned by wicked men, such as I hope never again to experience. But entering as I did upon the important trust of settling the estate, from a sense of duty, I have ever believed that I should be sustained, and that the time would come when I should again be free to publish the glad tidings of the kingdom of God nigh at hand; and according to present appearances, I shall soon be in the field again. I have recently visited my friends in Maine, and spent one Sabbath with the brethren in Topsham and Brunswick, one in Chesterville, and one in Wilton. In the last named place we attended to the administration of the Lord's Supper, and had a refreshing season. Efficient laborers are very much needed in Maine and elsewhere, and I pray the Lord to send forth laborers into his harvest. I hope to be able to preach somewhere every Sabbath, and oftener as the way may open, The Lord is near, as his wondrous works declare, and what is done for the salvation of men must be done quickly.

For about three years I have conscientiously observed the seventh-day Sabbath; but of late I have seen sufficient reasons for giving it up, and I now keep the first day, as formerly. The reasons I need not now give. Yours in tribulation, but hoping for speedy redemption, T. M. Preble.

From Bristol (Ct.), Aug. 12th, 1849.

Dear Bro. Himes:—The advent of Christ, the resurrection of the saints, and the inheritance, are subjects dear to my heart. I have been much revived by a sermon from Bro. Edwin Burnham, on Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." It was the most comforting sermon I ever heard. I have feasted on it ever since. O, how many times have I asked myself, Will there be an angel to take me to meet the Lord when he comes? O solemn thought! How humble it should make us feel. If we who profess to love the Lord believe that each one of us have a guardian angel to watch over us and administer to our necessities, what manner of persons ought we to be in all holy conversation and godliness. We should seek earnestly to be pure in heart. My prayer to God is, that we all may be prepared to meet Jesus when he comes. I rejoice that I am favored with the "Herald," as I do not have the privilege of meeting with the brethren and sisters. I often study its columns with great interest. I should not know how to do without it. When I get to such a degree of stupidity that it does not interest me enough to send money to pay for printing it, I hope and pray I may be honest enough to come and confess it, pay what is due, stop the paper, and let some one have it who thinks it worth paying for. Let us not be weary in well-doing, for in due season we shall reap if we faint not; and may we hold fast our profession without wavering, and not cast away our confidence, which hath great recompense of reward. Your sister in the Lord,

A. Neal.

From Troy (Vt.), Sept. 10th, 1849.

Dear Bro. Himes:—I am still alive, and hope to live through all the trials of this life, and come out of them prepared for the kingdom. My silence for so long a time has not been because I have lost my interestin the cause or for your valuable paper, or fellowship with you. No, I never knew how to sympathize with you in your trials as I now do; but for several reasons which I cannot now explain, I have not written to you, or hardly any one else, for some time; but still I have been doing what I could, and shall to the end, I trust.

Owing to the delay of the Tent-meeting in Shifton, Bro. Bentley returned to Canada, and we made arrangements, and pitched the tent in Barnston Aug. the 27th, for the first time. The time was so short that we could not give notice in the paper, there being but three or four days; but notwithstanding this, we had an excellent meeting—union, harmony, and order prevailed. Bro. Hutchinson was present to preach the first discourse, on the blessed hope, which was truly cheering. Bro. Stevens also was with us in the last of the meeting, and gave us a discourse, showing the sure and near destruction of this wicked world. Bro. Litchfield, from Vermont, was present during the meeting, and gave us three discourses, to good acceptance, and labored faithfully through the meeting. Bro. Bentley gave us ten discourses, which were meat in due season, and were appreciated by the brethren and friends. Finally, it was a heavenly season. Good was the result. Three happy souls were immersed, and our brethren left rejoicing, leaving a blessing behind them. To the Master be all the glory. Yours, in haste, J. Cummings.

From Chicopee Falls (Mass.), Sept. 12th, 1849.

Bro. Himes:—As I have not seen any account given of the Wilbraham Camp-meeting, I wish to say that it was a great and good meeting, and the most perfect order prevailed during the whole time of the meetings. There was not a discordant note sounded by any of the preachers to cause a controversy or division among us. There were about twenty preachers at the meeting, all engaged in working for the good of the cause. The effect, or influence, left upon the minds of the people in that region is remarkably good. The scales fell from a number of eyes at the meeting, and the work is still going on. A number have been blessed since the meeting. The cause is reviving in this region. I attended the colored Methodist meeting the week after, which was a good one for the kind. It built up Methodism, and Abolition. The mint, cummin, and anise were well tied together, but the more weighty matters left out, of course. Yet much good was done, and a good number professed conversion, and to be reclaimed from a backslidden state. As fast as they got into the work of God they would talk, sing, and pray about the Lord's coming. It seemed spontaneous as soon as they were blessed. One fact is worth noticing. A colored man was forward at the altar three days for prayer, and as the light broke in, he confessed what God had done for him, in converting his soul. The congregation was large and solemn while he was talking. All at once he mounted the stand, which action attracted much attention, and with a loud voice cried out, "The world will not stand long!" Five times he uttered this cry, which had a remarkable effect on the congregation. Some thought he was a Millerite of the strongest kind, but when they learned from him, and others from his place, that he had not been free but a short time, and could not read, nor never knew anything about our doctrines, the mystery was still greater, and a number asked him what made him utter those words in the preacher's stand, that the world would not stand long? His answer was to all, he could not help it; the Spirit of God told him so, and he must tell the people so. He continued solemn and devoted till the close of the meeting, with that same feeling that the world would soon be destroyed, and all kinds of slavery; and I think as the Lord overruled the second meeting, the doctrine of the speedy coming of Christ was powerfully impressed upon the people, for we are requested to come and tell them more about our faith, and we have agreed to hold a meeting in that neighborhood next Sabbath evening, if the Lord will. We shall keep them up all winter. Those that have ears to hear shall have a chance to hear; for, brethren, we have the truth of God, and let us not be ashamed of it, and try to save our character and lose our souls.

Hiram Munger.

From Brooklyn (N. Y.), Sept. 10th, 1849.

The Committee have decided to have our meeting in Adams-street, Brooklyn, opposite the Brooklyn Institute, and only a few rods from the City Hall. The lot is well enclosed, and is only about half-a-mile from both Fulton and Catherine ferries, and but one block from Fulton-st., where several lines of omnibusses run past from the ferry to every part of the city. Believing that these meetings are generally most effective when truth is presented in a connected and regular order by two or three preachers only, and that the different fields of labor are often injured by the attendance of such meetings by many preachers whose labors are much needed at home, the Committee have decided to only invite two preachers to attend the meeting, viz., Brn. Himes and Weethee. Of course we should be unspeakably glad to meet and hear from many of our old veteran friends, whose burning words of truth have so often encouraged us in the conflict; but in view of the above-mentioned circumstances we dare not invite them, nor pledge the amount of their expenses if they come. We only *invite* two; but we shall *heartily welcome all who come*. In this effort we are not seeking directly *our* good, but the benefit of those who can only be reached in this way. In haste, I. E. Jones.

From Cambridge (N. Y.), Aug. 1849.

Dear Bro. Himes:—Our tent-meeting at Williamstown, Mass., was one of deep interest, notwithstanding we commenced it under unfavorable circumstances, it being the week previous to the commencement of Williams College. Many of the students came out and listened with deep interest. Professor Hopkins was also present a portion of the time; he is, I think, a believer that Jesus is soon to come. A powerful impression was made on the minds of many that we have the truth.

After closing this meeting, I rode to Plainfield, where I preached from the words, "Worship God," after which we retired to the water-side, where I immersed six willing souls. It was a refreshing time, and God's power and glory were in our midst. The very heavens echoed with shouts of thanksgiving and praise. I visited Plainfield last summer, and preached about thirty sermons, and God set his own seal to the truth presented; the result was, a number were led to embrace the truth, and are now looking for speedy redemption. Yours in hope, R. V. Lyon.

## Obituary.

Died, in the 31st year of her age, on Hill Island, Susquehannah River, opposite Middletown, Pa., Sister Elizabeth Shelley, wife of Bro. Jacob Shelley. Did we sorrow as those without hope, it would indeed be painful to witness the ravages of death, when he seizes upon the objects of our fondest affection, and hurries away from our society the companions of our pilgrimage, who have gone with us to the house of God, with whom we have taken sweet counsel, with whom also we have rejoiced and wept. Yet such is the lot of mortals. In the death of Sister Shelley the cause of Christ on earth has lost one of its firmest supporters, her husband the best and most valued and affectionate of wives, and their only child a tender, judicious, and pious mother. She embraced religion at an early age, and united with the Lutheran church. In 1843, under the labors of Bro. A. Hale, in Middletown, Pa., she heard and embraced the doctrine of the speedy coming of Christ, and the glorious restitution, and has stood firm with her companion, through evil and good report, holding up the light around her, and exemplifying in her daily life

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the purifying nature of her hope. Her death was sudden, and painful in the extreme; but the grace of God was sufficient for her in the trying hour, and she sweetly fell asleep in Jesus on the 12th of August, 1849, beloved and mourned by all who had the pleasure of her acquaintance. But they have the comforting assurance, that "them also which sleep in Jesus will God bring with him." May the grace of God sustain and comfort her bereaved family, and prepare them to greet her on Canaan's shore. J. LITCH.

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BRO. NEWMAN AUSTIN, of Porter, Niagara Co., N. Y., died, of cholera, on Sunday morning, Aug. 26th, after suffering extremely about six hours. He seemed peaceful and resigned, though his body was tortured with pain. I preached on the occasion from 2 Cor. 4:17, 18. He was highly esteemed both among his Advent brethren and by all in his own neighborhood. He was a "cheerful giver," and we believe the Lord loved him, and will soon reward him with the "true riches." He has left a wife and four children to mourn his sudden departure from their embrace. Sister Austin seemed to lean upon the arm of the widow's God. May he protect and save her and her fatherless children. B. MORLEY.

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## Foreign News.

The corn harvest throughout the southwest of Germany is stated to be unusually abundant, and the vintage is also expected to be productive.

In the elections of the Saone and Loire, France, M. Joly, the Republican candidate, was elected by a majority of 28,433 votes, to 25,697 given to M. Doust, the moderate candidate.

The Constitutional states it had been agreed between the Austrian and Russian Governments that the Russian troops of the army of operation should occupy certain points of Hungary until the complete pacification of the country. According to the same journal, Russia had obtained from Austria that Hungary should have a separate line of customs, and should not be included within the customs union of the Austrian dominions.

An unknown Englishman, about thirty years of age, threw himself from the top of the column of the Place Vendome on Tuesday evening, at six o'clock. He was killed on the spot. This is the second suicide of the same kind since the revolution of February, and the thirty-sixth since the erection of the column.

A dreadful fire broke out on the 27th August in Abreschwiller, department of the Meurthe, France, and in three hours consumed 123 houses, and left 800 individuals without a home. Another broke out on the same day among stacks of corn in Toury, department of the Eure-et-Loire. Before the fire could be got under, property to the amount of 160,000f. was destroyed. Hamburgh papers mention that on the 10th August a terrible conflagration broke out at Haselunne, and laid half the town in ashes, so that 150 families were left houseless.

At Baden several more political criminals have been publicly executed. A mother and daughter named Frutzkener were beheaded at Maienweder, in Prussia, for the murder of their husband and father.

Gorgey's corps was still at Vilagosh. After having surrendered their arms *pro forma*, they have again been put in possession of their guns, horses, and muskets.

Private letters received in Paris from Rome state that the cardinal secretary of state has communicated to the ambassadors of the four powers composing the conference of Gaeta, the terms which the Pope has devised for the administration of his dominions. He concedes extensive municipal franchises; the members of each municipality are to be elected by the inhabitants, and only the mayors and deputy mayors, out of the said members to be appointed by the Pope. Each province will also have a provincial council, and one member for such province is to be selected to meet his Holiness at Rome. A council of state on the plan and with the attributes of that of France is also to be instituted. The French envoy said he was afraid that France would not find the concession sufficient, but the Austrian, Neapolitan, and Spanish ministers intimated the anxious wish of their Governments that the Pope should be reinstated in the full enjoyment of his temporal powers, and they could not think of imposing upon him a deliberative assembly which would share the Government with him. The conference was then adjourned.

It is stated that Prince Paskiewitch has given serious offence to the Austrians, in consequence of having, in his despatch to the Czar, made use of the words, "Hungary lies at your Majesty's feet." The offence is said to be so great, as to prevent the possibility of further cordiality existing between the two nations.

The Emperor of Russia's reply to Gen. Lamoriciere's repeated question as to his intentions, is thus reported:—"My project, General, with the help of God, is to suppress revolution wherever it may show itself."

The Grand Duke Michael of Russia died at Warsaw, of apoplexy, it was said.

Russia has withdrawn from Circassia her entire army of 70,000 men, in order to strengthen the army of Hungary, and Count Woronzow, the military and civil Governor, has left St. Petersburgh. The Circassians have agreed to be at peace, and are now openly exulting over this victory of diplomacy on their part.

*One day later from Europe.*—The Courier has the following advices, dated London. Sept. 1.

*England.*—This week, which may be considered the critical week of the whole harvest, has proved so favorable, that where some little apprehension existed, it has been entirely dissipated; and we have no doubt the yield throughout England and Scotland will be greater than it has been for some years.

*Ireland.*—Ireland appears to be in a state of almost unprecedented tranquility. No outrages of importance are chronicled in the newspapers, and there is no political excitement. The havest prospects are good, even for the potato, and it is to be hoped that the poorer classes will not again lack for food, notwithstanding they have again relied principally upon the potato.

*France.*—The National Assembly meets again on the 1st of October.

The subject of a chance in the ministry is still agitated, but the rumors in the French papers are not entitled to much credit. M. Thiers and M. Mole, are spoken of as likely to enter the Cabinet.

General Lamoriciere assisted, in his official capacity, at a grand review and ceremonial at Warsaw, in commemoration of the surrender of Gorgey. This mark of sympathy has not been held sufficient, and an autograph letter of the President's congratulating the Emperor of Russia on his success, has been sent off from the Elysee, the bearer being M. Fialin de Persigny—one of the most reactionary councillors of Louis Napoleon, whom he unceasingly pushes on to the empire.

M. de Tocqueville, the Minister of Foreign Affairs gave a *soiree* on the 25th ultimo to the members of the Peace Congress, which was attended by upwards of 1500 persons.

*Hungary.*—Comorn has capitulated. The Austrian Minister of War entered the fortress on the 25th. The country of the Waag has been entirely evacuated by the Hungarians.

Kossuth is said to have positively left Arad for England on the 11th, with the Hungarian crown and jewels.

*Italy.*—Letters from Toulon of the 27th, mention the arrival of two couriers from Civita Vecchia. It was believed at the latter place that the Pope would go to Bologna under the protection of the Austrians, Neapolitans, and Spaniards. There was no prospect of a reduction in the expeditionary army at Rome.

According to recent accounts from Rome, the Government committee had instituted a central board of censorship, composed of ten members residing at Rome, whose mission it would be to inquire into the conduct of the officers of the different departments of the state, no matter what their rank might be, and ascertain if their acts during the late political events entitled them to confidence. By a decree of the 13th, the Roman Minister of Finance has suspended the payment of all sums which were due before the 30th of June, 1849. All pretensions to payment before that epoch must be registered before the lapse of the next three months.

A new edict dismisses or degrades all officers created or promoted since Nov. 16. All Italians belonging to foreign states, are sent away with a month's pay. Gen. Oudinot was not to leave till the 22nd.

*Denmark and Holstein.*—The Danish and Schleswig Holstein prisoners were exchanged on the 21st ult., and the blockade of the Holstein ports was to have been raised on the 25th.

The Prussian troops have been recalled. The first portion leaves on the 29th, General Prittwitz on the 30th, and a further portion on the 2d September. A serious skirmish had taken place, at Flensburg, between the Danes and Schleswigers, which was put a stop to by Prussian soldiers.

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TWO PICTURES—PEACE AND WAR.—The Bible contains some good precepts, no doubt; but it is a great mistake to say, as the Christians do, that it contains no contradictory doctrines. Witness the following verses on Peace and War:—

"I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."—Isaiah 66: 12.

"God is love."—1 John 3: 8.

Now look at this, in another place:—

"A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth."—Deut. 32: 22.

One verse more, of the same sentiment:—

"The Lord revengeth, and is furious; the Lord will take vengeance on his adversaries."—Nahum 1: 2.

Here are peace and Love on one hand—War and Vengeance "to the lowest hell" on the other! Yet these contradictory texts have been given, it is said, by Divine inspiration, which comes from the "Holy Spirit," with whom "there is no variableness, nor the shadow of turning." Our Christian friend of the "Advent Herald" may be able to reconcile these discordant texts, but the work is entirely too much for us.—*Inv.*

If the able conductor of the *Investigator* can point only to such contradictions, we have nothing to fear for the harmony of the Scriptures. Probably the editor of the *Investigator* would see a contradiction in the "depart ye cursed," addressed to the wicked, and the "Come ye blessed," addressed to the righteous! We find a similar contradiction in the last number of the *Investigator*, where they censure their non-paying subscribers, and compliment their paying ones!! How can they reconcile such a contradiction!!!

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Many who have passed the rocks of gross sin, have been cast away upon the sands of self-righteousness.

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THE "Farmer's Almanac" for 1850.—We have received a copy from the publishers, JENKS, PALMER & Co., of this annual, commenced by ROBERT THOMAS 57 years since. We would suggest that the guessings respecting the weather had better have been omitted.

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### HOMER CONFERENCE—FURTHER PROCEEDINGS.

At a meeting on Saturday, Sept. 8th, the following resolutions and address were proposed, and unanimously adopted.

*Whereas* we believe that God in his providence has called us to the proclamation of the solemn and all-important message of the angel of Rev. 14:7, announcing the hour of his judgment; and

*Whereas* we need all the strength which unity and hearty co-operation in our work can secure, in order to meet the opposition of a wicked world and a dissenting church; therefore

*Resolved*, That we will not suffer diversity of views on the Sonship of Christ, the intermediate state of the dead, the final destiny of the wicked, and subjects of like importance, to divert us from unity in our *one great work* of heralding the coming of the Lord; that we will invariably respect each other's views on these questions, and will avoid the presentation of these subjects in such a manner as to produce alienation of feeling and divisions in our ranks; and that wherein we have done otherwise, we repent before God and our brethren.

### ADDRESS.

*To the Saints scattered abroad:*—It has appeared necessary to the Elders and brethren assembled at the Homer Tent meeting, to say a few words by way of explanation, in connection with the resolution which was agreed upon so unanimously and heartily as the basis of harmonious future action.

The first great question to be settled in the fear of God was, whether it was God's will that we consider the proclamation of the Advent immediately at hand as our *special mission*; the leading, paramount, absorbing work? Whether it was God's will that the views of the different denominations from which we have been gathered, or the new opinions which we had received, should be kept in the same peaceful subordination to the grand question, in which they were so remarkably kept until 1844; or whether they should be exalted and promulgated to the destruction and division of the churches, and the subversion of our great work? After full and prayerful deliberation and discussion, we were all solemnly agreed in the former.

The next question was, whether we could see any course which the ministers and editors could pursue, in respect to those doctrines upon which a diversity of views existed, (viz., the nature of Christ, the intermediate state of the dead, and the final destiny of the wicked,) which would be right and fair, and that would meet the judgment and conscience of the brethren of opposite views, without embarrassment, or compromise of truth and duty? How we could, with different views, labor together in our great last work, without wounding each other's feelings, and making those subjects the occasion of controversy, strife, and division? None of us could honestly hide our views. None of us considered our views of truth unimportant. None of us wished to be gagged, or to gag others. How, then, could we be united in our labor? It was seen and felt that we could not much longer, in the course which had been pursued in the past; that the inevitable result would be the general zealous discussion of those questions, to the division of the churches, and the neglect of the Advent doctrine; and the world unawakened would behold with delight our divided and paralyzed ranks, and souls would thus perish that might have been saved by a wiser course of action.

The whole matter appeared to turn on this question, *How much* brethren felt it their duty to preach and advocate such questions? How prominent they must make them? If they must press them, whether it grieved, distracted, and divided, or not? The last point of patient, conscientious endurance had been reached, and most of the churches were tired of the controversy; and the evil must be abated, or permanent disunion would ensue. It was seen and admitted that there had been imprudence and excess, which were deplored by the brethren generally. It was then suggested and admitted to be an honest and consistent ground of co-operation in *our great work*, that those questions should not be made the subjects of *frequent* and *prominent* discussion by the ministering brethren, and that the Advent papers should not be largely devoted to these disputed questions. But when, in our expositions of prophecy, passages occurred which involved these questions, which we deemed it proper to explain, we should be tender of each other's feelings, and be governed by Christian courtesy, and that wisdom which is from above. (See Isa. 3:13-18.) On this ground we could be united in labors, and yet have freedom of conscience. We all greatly rejoiced in this happy result as of God, and it was briefly expressed in the resolution, which was heartily adopted.

Having thus explained the occasion and character of our deliberations, which originated the resolution, permit us to make our closing appeal to all the ministers and churches which are engaged in the Advent cause, to join us in this blessed system of co-operation, and with the love and unity of former days, rally all our energies to the prosecution of our glorious mission, doing with our might what our hands find to do, in our *great final work*; that God may be glorified, souls saved from the wrath to come, and the world be constrained to confess, as of old, "How these Christians love one another!"

We have now endeavored to discharge our duty. All who are wise, and love the cause of God, will consider this matter, and we trust sympathize with us in our views and feelings in this case. May we soon meet in the kingdom, where we shall see eye to eye, and know as we are known.

D. I. ROBINSON, L. P. JUDSON, J. C. BYWATER,
G. W. BURNHAM, L. D. MANSFIELD, L. E. BATES,
J. V. HIMES, E. R. PINNEY, J. MARSH, and others.

Bro. Morley, Pinney, Himes, and Mansfield were appointed to write an address on the subjects of Personal Holiness, the duty of Special Efforts for the Conversion of Sinners, and the spread of light on the near coming of the Lord. [This will be given next week.]

*Resolved*, That we are gratified by the addition of another valuable translation of the New Testament to those which have hitherto been furnished us, and that we would recommend to our brethren, and to all Bible students, the recent translation of Prof. Whiting, as being adapted, by its perspicuity of style, its use of modern in the place of obsolete words, and its general arrangement, to throw increased light on the Sacred Oracles.

That we also approve of the publication of the revised and enlarged edition of the "Harp." Two hundred or more choice hymns have been added. The arrangement is excellent, and makes a neat, appropriate, and convenient book for our churches. We commend it to general use.

*Whereas* several excellent tracts on the Advent have been issued of late, adapted for general distribution at the present momentous season of our solemn warning; therefore

*Resolved*, That we recommend these tracts—"The Last Hour," or, "Our Specific Work," and "That Blessed Hope," published by J. V. Himes, Boston; and one entitled "It Hasteth Greatly," published by J. Marsh, Rochester. We would exhort all to engage, as time and opportunity may permit, in the circulation of these and other works, to advance the knowledge of the speedy coming of our King. And so far as they have ability, also to furnish means for the gratuitous distribution of these uncompromising agents, or witnesses of the truth. L. D. MANSFIELD, *Pres't*

L. P. JUDSON, } *Sec's.*
E. R. PINNEY. }

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### BUSINESS NOTES.

Wm. S. Campbell—Your appointment for the last paper did not arrive until Thursday, when we had gone to press. They should have been here on Tuesday, at the latest.

D. Campbell—See paragraph on Harps in last paper. Will others who have ordered also look to that?

J. S. St. John—Please inform us by what conveyance books will reach you.

Bro. Munger, Buckley, and others, will see by a notice in the last Herald respecting the Harp and Armageddon, why their orders are not answered.

S. March—Received.

M. T. H. Matthiessen—Do not know the one you refer to. L. D. M. is a brother. Sent you the tracts by mail.

G. R. Gladding—Received. Have sent the wanting numbers.

L. Wiswell, H. L. Hastings—Sent the 19th.

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### TRACT DISTRIBUTION AND MISSION FUND.

| | |
|---|---|
| C. Watkins | 2 50 |
| E. Riley | 1 00 |
| S. W. Dyer | 1 00 |

### TO SEND THE "HERALD" TO THE POOR.

| | |
|---|---|
| D. L. Stamford | 5 00 |

### NEW WORKS—PUBLISHED.

1. Prof. WHITING'S Translation of the New Testament, from the critical Greek text by Tittman. Price 75
2. The ADVENT HARP, designed for believers in the speedy coming of Christ. 60
3. The BATTLE OF ARMAGEDDON—revised and enlarged—By J. P. Weethee. 38
4. THE LAST HOUR—OUR SPECIFIC WORK—$1 per hundred, single copy 2
5. THAT BLESSED HOPE—$1 per hundred, single 1 1-2

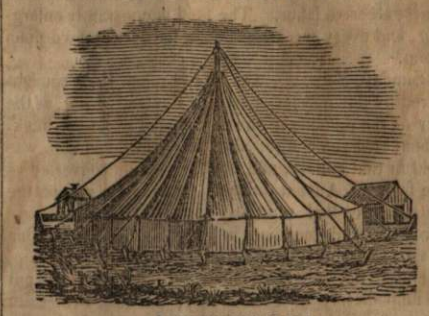
### ENGLISH BIBLES.

| | |
|---|---|
| A small Pocket Bible, gilt edge, without reference. | 50 |
| The same, with a clasp | 63 |

AGENTS, and others, who order new works, should endeavor to send for no more than they will be able to dispose of readily. Such are the calls for them, that we shall not be able to furnish that quantity, which will allow of any being retained on hand any length of time.

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### BIG TENT MEETINGS



AT PROVIDENCE, R. I.,

Will commence Wednesday, Oct. 10th, and continue about a week. It is expected that Brn. Weethee, E. Burnham, D. I. Robinson, Himes, and others, will be present to aid in the preaching of the word. The tent will be erected near its former location on the west side of the river. Brethren and sisters in the vicinity are invited to come up and spend the week with us in this effort to promote the cause of our coming Lord. F. SNOW, A. PEARCE, T. ADDENHAM, *Committee.*

IN BROOKLYN, N. Y.,

Will commence Saturday, Sept. 29th, and continue one week. Brn. Himes and Weethee will give a course of lectures on the Second Advent. The Tent will be pitched on Washington-street, opposite the Brooklyn Institute, about half a mile from the Fulton and the Catharine-street ferries. Omnibuses run within a short distance of the ground. It is hoped that there will be a full attendance of the brethren in the vicinity. I. E. JONES.

A meeting is also desired to be held in New York city. Shall do the best I can. Portland and Providence have some claims. J.V.H.

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### TENT MEETINGS, &c.

A Tent meeting will be held in Blandford, Mass., a mile and a half from the centre of the town, on the land of Bro. Hastings, three miles from Russell depot, to commence Friday, Sept. 28th, and continue over the Sabbath. As Bro. Adrian has an appointment in the south part of the town on the 28th, it is expected he will be present at this meeting. Provision will be made for board and horse-keeping. H. MUNGER.

Also one at Winchester, N. H., near the village, commencing Sept. 25th, at 7 P.M., and continue as long as shall be thought best. As this is new ground, brethren will come prepared to take care of themselves. R. V. LYON. A. BROWN.

A Tent meeting will be held in Compton, C. E., at or near Dr. Libby's, on the road from Compton Centre to Sherbrook, commencing Sept. 26th, to continue over the Sabbath. Brn. Bently and Cummings will attend.

A Tent meeting will commence at Shipton, C. E., Saturday, Oct. 6th, at 10 A.M., and hold over two Sabbaths. Brn. S. and W. Burnham, and others, will attend. I. H. SHIPMAN.

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### APPOINTMENTS.

Bro. D. T. Taylor, jr., will preach as follows:—At Granby, Mass., Sunday, Sept. 30th; South Hadley, Oct. 2d; North Leverett, 3d; Northfield Farms, 4th; Vernon, Vt., 5th; Grafton, Sunday, 7th; Jamaica, 9th; Townsend, 11th; North Springfield, Sunday, 14th; Claremont, N. H., 16th; South Woodstock, Vt., 18th; Funbridge, 19th; East Bethel, Sunday, 21st; West Randolph, 23d; Waitsfield, 25th; Waterbury, Sunday, 28th.

Bro. I. R. Gates will preach at New Durham Ridge Sunday, Sept. 23d, and the Sunday following at Great Falls.

Elder H. Locke will meet the brethren in Marlboro' the last Sabbath in Sept.

Bro. N. Billings withdraws his appointments for Richmond and Brunswick. He will preach at Portland (Clark's Hall, Sabbath, Sept. 30th; Abington, Mass., the first Sabbath in Oct.; Marlboro' the second, and Holden the third.

Bro. A. Sherwin will preach in Springfield, Vt., Tuesday evening, Sept. 25; Claremount, N. H., 26th; Woodstock, Vt., 27th; Waterbury, Sabbath, 30th.

Bro. L. D. Thompson will preach at Abington, Mass., Sunday, the 23d; Piermont, N. H., the 30th; Cabot, Vt., the first Sabbath in Oct., and at Waldron the second.

Bro. E. Burnham will preach at Derby Line, Vt., Oct. 2, at 5 P.M.

Bro. D. T. Taylor, jr., will preach at Athol Sunday the 23d.

Bro. I. R. Gates will preach in Essex Sunday, the 23d.

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### MEETINGS.

There will be a conference in Stowe, Mass., at Bro. Rogers', near the spot where the camp-meeting was held two years ago, to commence Saturday, Sept. 29th, at 10 A.M., and continue over the Sabbath. The Stowe tent will be pitched to preach in, &c. It is hoped that there will be a general gathering of the believers in the vicinity, and that the community generally will avail themselves of this opportunity to hear the good news of the soon coming kingdom.
(In behalf of the brethren) F. H. BERICK.

A conference will be held at North Fairfield, Vt., to commence Thursday evening, Oct. 4th, and continue over the Sabbath. Bro. J. Cummings will attend, and Bro. D. H. Watkins is invited.
A. STONE.

A conference will be held in Concord, N. H., commencing Friday before the second Sabbath in Oct. Bro. Weethee will attend. Other brethren are expected. I. K. PALMER.

A conference will commence at Sugar Hill, N. H., Thursday, Sept. 27th, at 1 o'clock, and hold over the Sabbath. Brn. Edwin and Wesley Burnham will attend. We cordially invite all who feel an interest in the great cause of the kingdom of God, to come and worship with us. I. H. SHIPMAN.

A Tent meeting will be held in Laona, where Brn. Whitaker and Crawford may appoint, commencing on the evening of Sept. 26th. Come with tents and provisions, so far as you can. Do not be afraid of sacrificing to God with cost.

Tent meetings will be held in the following places:—Clarkson, Sept. 26, evening; Darien, Oct. 3, evening; Fredonia, Friday, 2 P.M.
J. C. BYWATER, G. W. BURNHAM.

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### AGENTS FOR THE HERALD.

ALBANY, N. Y.—F. Gladding, 111 Jefferson-street.
AUBURN, N. Y.—H. L. Smith.
BUFFALO, N. Y.—F. McWilliams.
CINCINNATI, O.—Joseph Wilson.
DERBY LINE, Vt.—S. Foster, jr.
DETROIT, Mich—L. Armstrong.
EDDINGTON, Me.—Thos. Smith.
GRANVILLE ANNAPOLIS, N. S.—Elias Woodworth.
HARTFORD, Ct.—Aaron Clapp.
HOMER, N. Y.—J. L. Clapp.
LOCKPORT, N. Y.—H. Robbins.
LOWELL, Mass.—L. L. Knowles.
LOW HAMPTON, N. Y.—L. Kimball.
MALONE, N. Y.—H. Buckley.
MILWAUKEE, Wis—Saml. Brown
MORRISVILLE, Pa.—J. F. Lanning
NEW BEDFORD, Ms.—H. V. Davis
NEWBURYPORT, Mass.—J. Pearson, Water-street.
NEW YORK CITY.—Wm. Tracy, 75 Delancey-street.
PHILADELPHIA, Pa.—J. Litch, 16 Chester-street.
PORTLAND, Me.—Peter Johnson, 24 India-street. [ding.
PROVIDENCE, R. I.—G. R. Gladding.
ROCHESTER, N. Y.—Wm. Busby.
TORONTO, C. W.—D. Campbell.
WATERLOO, Shefford, C. E.—R. Hutchinson.
WO'STER, Ms.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1 Berwick Place, Grange Road, Bermondsey, London.

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## Receipts for the Week ending Sept. 19.

*The No. appended to each name below, is the No. of the* Herald *to which the money credited pays. By comparing it with the present No. of the* Herald, *the sender will see how far he is in advance, or how far in arrears.*

M. Preble, 433—25 cts.—J. Hatch, 404—$1 due; Wm. Scrimshaw, 430; D. Campbell, on acc't—each 50 cts.—E. B. Parker, 456; A. Wells, 456; J. Young, 456; J. Frost, 456; Mrs. L. Curtis, 456; C. R. Clough, 437; A. Bates, 456; A. Nelson, 456; L. F. Allen, 456; L. Darbee, 456; E. Bennett, 462; J. Truesdale, 474; M. A. Sovereign, 465; O. Rawson, 456; L. Andrews, 456; Mrs. Nicholls, 430; D. P. Bradish, 456; E. Lloyd ($1 rec'd in April '48, and $1 50 in June '47), 430; J. Hutchins, 456; R. F. Smith, 438; A. Clark, 464; W. S. Wood, 456; J. Spensor, 430; Col. J. Pierce, 463; A. Bliss, jr., 456; J. S. Seymour, 456; J. Richardson, 456; E. Horlbeck, 456; E. P. Washburn, 456; R. Cross, 456; J. M. Orrock, 430; R. Curtis, 456; D. Stone, 456; O. R. L. Crosier, 456; C. K. Farnsworth, 430; M. Kahne, 463; D. M. Clough, 456; L. Wiswell, on acc't; Josiah Smith, 463; J. G. Smith, 456; D. Smith, 456—each $1—O. Grinnell, 456; J. Townsend, 482; F. Washburn, 482; C. Watkins, 352; W. Draper, 456; L. Edwards ($1 for books sent), 506; T. P. Felton, 456; H. T. Lawton, 482; J. Sanders, 325—$4 due; D. Griswold, 495; W. W. Northup, 482; J. H. Harrington, 508; A. Simpson, 456; R. W. Pickard, 456; Dr. F. B. Hahn, 452; B. Harlow, 482—each $2. T. M. Preble, 488—$2 25.—J. Beeney, 430; S. Wright, 443—each $2 50.—A. Field, 482; E. Pratt, 482; L. Briggs, 482—each $2 75.—W. Watson, 430; L. P. Perry, 456; T. E. Wilson, 460; T. H. Evans, 456—each $3.—E. Jewell, 456—$3 68.—L. Osler, on acc't—$4 50.—J. S. St. John, 508; H. B. Squires, 430; J. C. Bywater, on acc't; I. H. Shipman, on acc't—each $5.—F. Gladding, on acc't—$6 25.—A. C. Chandler, on acc't—$7.

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